


Israel in the
Book of . . .
Revelation. .



L. G. A. ROBERTS.



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ISRAEL IN THE BOOK OF REVELATION.

BY

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WITH PREFACE BY

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P R E F A C E.

St. John's Vision of Things to Come.

WHEN the Blessed Redeemer of Israel was born, already two of the "Seven Times" of lost Israel's humiliation had expired. Five of the Times were yet to run, which bring us to the commencement of the historic "Nineteenth Century." Considering all that the Prophets of the Old Testament Dispensation were shewn concerning the future of the Lost Tribes and their ultimate reunion with Judah, and restoration to their own old Land; and that (as we can now tell from history) *five-sevenths* of that future were to run during the aera which came to be known as "Anno Domini"; it would be incredible (from the point of view of Inspiration in Holy Scripture) that Israel should be left out of that remarkable book of Prophecy with which the Canon of Holy Scripture closes. One would rather expect that Israel and her future would be the principal theme of it, other topics being introduced as bearing upon that. This it is that *the present volume proves*. Elliott, Grattan Guinness, and other writers have been instrumental in throwing a great deal of light upon the unrolling by Daniel and St. John of the scroll of human history, but it has been reserved for the author of the present work to show how "Israel" is the dominant feature of the Drama, and all other themes subordinate. Writing in August, 1908, Commander Roberts said:

"The Book of Revelation is the story in advance of the fourth kingdom, and *the setting up of the fifth*. The imagery of the book is purely Israelitish. It is Israel's high priest, Israel's temple, and Israel's new city—the New Jerusalem—which form its object pictures."

Rome has all along been masquerading as God's Israel. (For the origin of Roman ceremonial and observances, read Heslop's "Two Babylons"). As our Author aptly observes,

"In order to read the book ('Revelation') aright, we suggest that Satan's masterpiece is visible throughout, in order that he may deceive the nations, and that he has caused Rome pagan and Papal to act her part as a parody so uniquely as to mislead and deceive all the world. As only one instance, let me notice the action of Leò X, who represented himself as 'Lion of the Tribe of Judah,' and the Roman Church as God's people Israel."

But we must not intrude upon the argument in detail, only revealing enough to justify us in commending Commander Roberts' book to the attention of all students of Scripture Prophecy, as being the best exposition hitherto published of those fascinating visions of the Revelation of St. John.

OXONIAN

SUMMARY OF CONTENTS.

INTRODUCTION.

9.—Explanatory; the Mystery; the fulness of the Gentiles; British and Anglo-Saxon with U.S. 10.—Their seed in many waters—scattered, hidden. 11.—Yet preserved; the Kingdom of God is the Kingdom of Israel; Grattan Guinness quoted; the only enduring Kingdom. 12.—Times of Israel's punishment; the four kingdoms of Daniel ii. and vii.; the Book of Revelation, the story of the decline of the fourth and the setting up of the fifth kingdom.

CHAPTER I.

13.—Reasons for differing from Elliott, Garratt, etc.; the White Horse cannot be Rome: Must be a power conquering and yet to conquer. 14.—The symbol of the Horse traced out in Scripture to Israel. 15.—Numismatics proves the Horse to be Britain and the White Horse Anglo-Saxon. 16.—Zechariah's hidden horses. 17.—The First Seal, the White Horse. 18.—Traced in Scripture. 19.—Traced on coins 20.—in Saxon history. 21.—The Second Seal. 22.—Proved to be Judah. 23.—The Third Seal; Ephraim-Israel proved by Scriptural 24.—and historical allusions; the Fourth Seal. 25.—Israel's influence for Christianity destroyed on the Continent of Europe. 26.—Four dispersions of Israel and Judah may give cause for "four agents," "carpenters," or "secret workers," as alluded to in Zechariah. 27.—Zechariah vi. and Rev. vi. 27, 28.—Recapitulation of Seal opening.

CHAPTER II.

29.—Dan and his escape from Palestine. 30.—Through Greece into Britain; salvation through Christ brought into Britain. 31.—Dan's part in converting their Anglo-Saxon brethren. 32.—The Fifth Seal. 33.—Persecutions under Diocletian 34.—drive Israel into Britain.

CHAPTER III.

35.—The Sixth Seal; Pagan Rome given up; the Earthquake. 36.—Symbols used to foretell upheaval of Empire. 37.—Constantine the Great crowned at York. 37.—His march upon Rome 38.—at the head of British and Gallic troops. 39.—Terrible end of opponents of Christianity. 40.—Julian's efforts to restore Paganism. 41.—Christianity triumphant under Jovian and Theodosius. 42.—White robes given to the martyrs; impending judgments yet to come. 43.—The Arian heresy. 44.—The respite; the sealing of the servants of God. 45.—Israel to be saved out of trouble.

CHAPTER IV.

45.—Why Dan is omitted in the sealing. 46.—Sifting of arguments elsewhere adduced. 47.—Dan's previous flight into British Isles. 48.—Keating's testimony. History of Four Masters. 49.—Augustine of Hippo on "The Sealed Ones." 50.—Elliott's *Horse Apocalypticæ*; St. James and St. Peter on the Election. 51.—The Great Multitude, Ephraim's fulness of Gentiles. 52.—The assembling of Israel as Anglo-Saxons; the Seventh Seal. 53.—The Redeemed? 54.—The Kingdom of the Stone; how dislocated from the mountain? 55.—How prepared for. 56.—The severance accomplished. 57.—Miller on the setting of Rome's sun and the rise of Britain; the false and the true systems of worship; the condemnatory allusive contrasts. 58.—Authorities quoted to show these as between Rome and Britain.

CHAPTER V.

59.—The Trumpets' prelude; what the Trumpets are intended to effect; the "place prepared of God." 60.—Geological cause of separation of Britain from the Continent; the Piddock. 62.—A Retrospect to time of Joshua. 63.—The First Trumpet; Alaric and the Goths 64-66—push Israel to the ends of the earth; Rhadagastius defeated. 66.—The composed of all nations, complexion of British legions; an inference drawn. 67.—Alaric's conquest of Rome. 68.—Rome again restored; Symbolisms used under First Trumpet. 70.—Who are the Goths? traced from the place of Israel's exile. 72.—Their various titles. 73.—The Gauls and the Goths connected.

CHAPTER VI.

74.—The Second and Third Trumpets. The Vandals under Genseric. 75.—Symbolisms used. 76.—Attila the Hun. The Goths became Arians. 77.—The Conquest of Africa. 78.—The Huns the terror of the world. 79.—Attila invades Italy, dictates an immense ransom, retires and dies. 80.—Genseric's inroads on Rome; pillage and transference of Jewish sacred instruments to Carthage. 81.—Genseric's successful destruction of Roman fleet. 82.—Outfit of a tremendous fleet and despatch from Constantinople; Genseric cleverly compasses their utter destruction; his death.

CHAPTER VII.

83.—The Fourth Trumpet; the last Roman Emperor; Odoacer elected Patrician. 84.—The passing of the Goth; more testimony as to their non-German affinity. 85.—Odin one of their leaders. 86.—Latham's witness; the Stone Kingdom; the clay in the image of Daniel; Anglo-Saxons never subject to Rome.

CHAPTER VIII.

87.—Threatenings of coming woe; the ὁ κατεχων of St. Paul. 88.—Terrible plague. 89.—The Man of Sin now come. 90.—Britain still free of Rome; fore-view to the Fifth Trumpet. 91.—Augustine's attempt to bring England under Rome frustrated. 92, 93.—Conversion of England mainly by Celtic or British efforts.

CHAPTER IX.

94.—The Fifth Trumpet; its symbolic imagery explained. 100.—Mahomet's early life and training, 102.—His wonderful influence; the Fifth Trumpet in action; Powers that opposed. 104.—First victories. 105.—Persecution of the Jews; conquest of Mecca. 106.—War against Rome: the Persian Conquest. 107.—Daniel's predctions compared with Revelation. 108.—Important dates. 109.—The Syrian Conquest. 112.—The fall of Jerusalem, A.D. 637; the conquest of Egypt. 113.—The Conquest of Africa. 114.—The Conquest of Spain. 115.—Last efforts. 116.—Attempts on France. 117.—Miraculous preservation of Israel, "the sealed ones."

CHAPTER X.

118.—"One Woe is past," etc. 119.—The Sixth Trumpet, the Second Woe. 120.—The idolatry everywhere prevalent. 120.—The Woe Trumpet's destination (Jer. xxx. 23, 24). 121.—Jeremiah xxxi. 1-11 shows Israel in Britain escaped. 122.—The Man-child caught up; the Renaissance; the Woe delayed and when to operate. 123.—Authorities analysed. 124.—The Turcoman; "I heard the number of them." 125.—"The Desolator." 127.—The new element in warfare; guns and gunpowder. 127.—"Their power in their mouths" 128—"and in their tails." 129.—Continuance of this Woe. 130.—English Church on Mount Zion.

CHAPTER XI.

131.—Overthrow of European thrones. 132.—The Continent unrepentant. 133.—What was taking place in England? Magna Charta to Wicliffe. 134.—Wicliffe to Erasmus. 135.—Preparing the way for the Reformation. 136.—Henry VIII. and his opposition to the Pope; decree of the King. 137.—Revelation x. 138.—The allusive contrast (Leo. X). 139.—"The mystery of iniquity"; abominable sale of indulgences. 140.—Israel repentant. 141.—The set time

from Hosea v. 15, vi. 1-3. 142.—Israel's prayer, God's answer; the "little book open." 143.—Britain first. 144.—The effect of the little book. 145.—The Bible the great agent of the Reformation. 147.—The first Protestant Parliament; the Book of Common Prayer and the Articles of the Church of England; Rome's reply; the Council of Trent; the thunder of the Vatican. 148.—Check to the Reformation. 149.—Death of Edward VI.; "Bloody Mary." 150.—Romanism triumphant once more.

CHAPTER XII.

151.—"There shall be 'a time' no longer"; computation of the times and seasons. 152.—Garratt on Revelation x. 6. 153.—Does God answer prayer? joy at Mary's decease. 154.—Queen Elizabeth's gratitude. 155.—England's Supreme Governor takes the little book out of the Angel's hand; Britain made the custodian of God's Word. 156.—Controversy between Romanists and Protestants. 157.—The Bill of Uniformity; Elizabeth's bold profession. 158.—Not Peace yet. 159.—The Pilgrim Fathers; Manasseh separating from Ephraim. 160.—The origin of dissent. 161.—The Separatists settle in Amsterdam. 162.—Manasseh settling in America. 167.—"Thou must prophesy again." 164.—When was this to take place? 165.—"The Great Revival"; era of missions.

CHAPTER XIII.

166.—Revelation xi. 1; "The reed like unto the Rod. 167.—"Rise and measure the Temple of God." 168.—What is this Temple? 169.—In the Epistles to Corinth, Ephesians. 170.—St. James and St. Peter; the Sanctuary and its precincts. 171.—Bishop Ellicott; Edersheim's Temple. 172.—Mr. J. Houghton Spencer's opinion upon the Author's diagrams. 175.—and his remarks; Britain the N A O S; the Mission Church of Philadelphia. 176.—Preservation of Britain from coming woe. 177.—Wonderful numbers.

CHAPTER XIV.

177.—The portion appointed for destruction. 178.—The date 1793; "The Court Without." The only country exempt, Britain. 179.—Where are the Witnesses? 180.—A remarkable movement. 180.—The two olive trees. 181.—The British and Anglo-Saxon Churches. 182.—The Authority and Power of the Witnesses. 184.—The smiting of the earth with plagues. 185.—Socialistic tendencies. 186.—The Man of Sin in the Temple of God. 187.—The Witnesses testimony finished. 188.—Our King, A FAITHFUL PROTESTANT. 189.—How witnessing was effected. 190.—How silenced. 191.—Rise of Britain to her responsibilities.

APPENDIX.

192.—What is the meaning of THE CARCASE? 195.—Who is the eight head? 196.—The Russian confederacy. 197.—How will Assyria be manifested? 198.—Ezekiel xxxviii. and xxxix. 199.—The Resurrection of the Witnesses, a future event. 202.—The Church in the New Testament and its office. 206.—The Bible in Britain. 209.—The Signs of the Times.

SUPPLEMENT.

1-20.—Palestine into Britain (bound up with same).

INDEX.

INTRODUCTION	9
CHAPTER I.	13
CHAPTER II. -	29
CHAPTER III. -	35
CHAPTER IV. -	45
CHAPTER V.	59
CHAPTER VI. -	74
CHAPTER VII.	83
CHAPTER VIII. -	87
CHAPTER IX. -	94
CHAPTER X. -	118
CHAPTER XI. -	131
CHAPTER XII. -	151
CHAPTER XIII. -	166
CHAPTER XIV. -	177
APPENDIX -	192
PALESTINE INTO BRITAIN -	—

To

Douglas Arthur Onslow, J.P.,
the persevering and much esteemed
President and Chairman of the
Imperial British-Israel Association
whose constant labours for the Cause
of British-Israel Truth during 33
years, he has known and are fully
appreciated by the Author.

ISRAEL IN THE BOOK OF REVELATION.

INTRODUCTION.

A WORD of explanation is necessary in order to afford some apology for attempting a new interpretation of this hitherto complicated and very much discussed subject. While giving the greatest credit to all those worthy and God-fearing men who have gone before, such as Mede, Vitringa, Newton, Keith, Elliott, Garratt, and many others, and acknowledging that these men have nobly broken the ground, and by their historical research grandly paved the way for the future elucidation of this grand prophetic drama of the ages, we yet submit that the Divine Author has himself told us that it is not until the time of the end when all these things shall be accomplished. "When He shall have accomplished to scatter the power of the holy people, all these things shall be finished" (Dan. xii. 7). "But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished as He hath declared to His servants the prophets" (Rev. x. 7). This mystery, we submit, is the mystery spoken of in Romans xi. 25-26: "For I would not have you to be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles [*Mello ha goim*] be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." The fulness of the Gentiles must be taken with the expression which is precisely similar in Genesis xlviii. 19. The multitude of nations to come of Ephraim, when it should be seen and acknowledged that both Ephraim and Manasseh, the sons of Joseph, shall have increased "as fishes in the sea" increase, that Manasseh is a great nation, but truly his younger brother Ephraim is greater than he, and his seed is a multitude of nations. We have but to do a

little in the way of clear thinking, and without prejudice, to see that the blessings of Joseph, as foretold in Genesis xlix 22-26 and Deuteronomy xxxiii. 13-17, have come upon the British and Anglo-Saxon race, who are to-day known as Great Britain and her colonies and dependencies, and the United States of America.

It is but a truism, and cannot be gainsaid, that, with a very few exceptions, all the blessings promised to Israel have come upon Britain and her offspring; that only wanting which will constitute us a people "all righteous," and "the people of the saints of the Most High," as "the nation which keepeth the Truth," and that solely by the outpouring of the Holy Spirit upon our offspring, through Jesus Christ shall we come in again to the possession of the promised land. Then, "In those days shall the House of Judah walk to the House of Israel, and they shall come together from the north country into the land that I have given unto their fathers" (Jer. iii. 18).

The proof that we are Israel lies in the fact that of Israel it was stated that she should have a home of her own other than Palestine, where they should move no more, and the children of wickedness should not afflict them as aforetime (2 Sam. vii. 10). That one of David's descendants should always reign over Israel. That this home should be in the islands, in the north and the west, in the uttermost part of the then known earth. That they should be a great nation—a nation and a company of nations; that they should spread abroad to the west and to the east, to the north and to the south, and in her and her seed should all nations of the earth be blessed. To ensure this, Israel was to possess the gate of his enemies, the gate of those who hate them. His seed should be in many waters; he should pour his waters out of his buckets; that Israel should blossom and bud and fill the face of the earth with fruit.

In order to do this effectually, his seed must be scattered broadcast over the face of the earth. And when this shall have been accomplished—the scattering of the power of the holy people—all these things shall be finished.

I submit that this scattering has only been effected within the last century, and that, in consequence, the blessing of Abraham is coming upon all the Gentiles. That these Gentiles shall acknowledge that "blessed is the nation whose God is the Lord, and the people whom He hath chosen for his own inheritance"; and all who see us shall acknowledge that Britain "is the seed whom the Lord hath blessed."

It is not, then, to be wondered at that the truth concerning Israel has been hidden, since Israel is herself hidden. In Psalm lxxxiii. 3, 4, it is said, "They have taken crafty counsel against Thy people, and consulted against Thy hidden ones; they have said, Come and let us cut them off, that the name of Israel may be no more in remem-

brance." But God Himself tells us why He has allowed Israel to be hidden. "In the shadow of His hand hath He hid me, and made me as a polished shaft; in His quiver hath He hid me, and said unto me, Thou art My servant, O Israel, in whom I will be glorified" (Isa. xlix. 2, 3); words applied both to Christ and Israel in the isles of the north and the west. Again, "And I have put My words in thy mouth, and have covered thee in the shadow of My hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art My people" (Isa. li. 16). But this people is to be known by a new name. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and the Gentiles shall see thy righteousness, and all the kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. lxii. 1, 2). "For the Lord God shall slay thee [Judah], and call His servants by another name" (Isa. lxv. 15). So Hosea tells us that when Israel of the ten tribes are Lo Ammi, Lo Ruhamah—*i.e.*, not my people, not having obtained mercy. "In the place where it was said, Ye are not My people [not Israel], there shall they be called the children of the Living God"—*i.e.*, Christians. "And the disciples [of Jesus Christ] were called Christians first at Antioch" (Acts xi. 26). Another point must be remembered, that the kingdom of God was to be taken from the Jews, and given to a nation bringing forth the fruit thereof (Matt. xxi. 43). This kingdom of God is the kingdom of Israel, represented in the tribe of Benjamin then, and by them conveyed to their brethren, "the Lost Sheep of the House of Israel"—the ten tribes.

Grattan Guinness tells us that "the Apocalypse is simply the story told in advance of the last two kingdoms of Daniel's prophecy: the story of the decline and fall of the Roman Empire, and of the rise and establishment of the kingdom of God." Pref. xi.: *History Unveiling Prophecy*. And he also has struck the right key when he gives an alternative name to this work, "Time as an Interpreter."

The last two kingdoms of Daniel ii. and vii. are Rome and the kingdom of God. Rome, pagan and Papal, we all know; but who knows what is meant by this kingdom of God? Remember, "I the Lord change not, therefore ye sons of Jacob are not consumed." "Though I make a full end (or I will make a full end) of all the nations whither I have driven thee, yet will I not make a full end of thee, For I am with thee to save thee" (Jer. xxx. 11). "I will save thee from afar off" (Jer. xlv. 28). If Israel is the only nation that is to be saved, then Israel's kingdom is to be an everlasting kingdom; and this is the nature of the kingdom in Daniel ii.: "The kingdom shall not be left to another people." "A kingdom that

shall never be destroyed" (Dan. ii. 44). "Whose kingdom is an everlasting kingdom" (Dan. vii. 27). But this kingdom is called in 1 Chronicles xxviii. 5, "the kingdom of the Lord." The times of the Gentiles came about because of the sin of Israel, and was to last seven times, or 2,520 years.

Israel's times of punishment, commencing 721-678 B.C., would terminate 1799-1842—an era marked by Israel commencing to take up the work of bringing forth the fruit of the kingdom of God, for which work she had been in training since the defection of Judah. The great era of missions, culminating in the establishment of a Protestant Church upon Mount Zion, was a proof to all that Jerusalem which bringeth good tidings was lifting up its voice and saying to the cities of Judah, "Behold your God" (Isa. xl. 9).

The four kingdoms of Daniel ii. and Daniel vii. were admitted by all to be secular kingdoms—*i.e.*, kingdoms of this world; the fifth kingdom must also be a kingdom of this world, and yet the kingdom of God. The stone cut out or separated from the mountain is itself to become a great mountain and to fill the whole earth. And this must be in the days of the four kings, as also of the ten kings—*i.e.*, the initiation was in the days of the four kings, its manifestation in the days of the ten kings (Dan. ii. 34-44).

The Book of the Revelation is the story in advance of the decline of the fourth kingdom, and the setting up of the fifth. The imagery of the book itself is purely Israelitish. It is Israel's high priest, Israel's temple, and Israel's new city—the New Jerusalem—which form its object pictures.

In order to read the book aright, we suggest that Satan's masterpiece is visible throughout, in order that he may deceive the nations, and that he has caused Rome pagan and Papal to act her part as a parody so uniquely as to mislead and deceive all the world.

As only one instance, let me notice the action of Leo X., who represented himself as the "Lion of the tribe of Judah," struck a coin representing himself as such, and the Roman Church as God's people Israel, the heavenly Jerusalem, the bride of Christ (Elliott's *Horæ*, Vol. II., 48-89). And by this system of parody, or "ALLUSIVE CONTRAST," has Rome ever set herself forward as Israel, or the kingdom of God. This allusive contrast is itself, as it were, hinted at by the two expressions, "*that* great city" (Rev. xvii. 18; xviii. 19; and xxi. 10), "*that* great city," which always appeared until the R.V. showed us the true reading of the latter was "the city," THE HOLY JERUSALEM. The apparent similarity of the description in chapter xviii. of Babylon the Great with London has been the stumbling-block of very many; but let anyone read Pastor Chiniquy's description of how priests are paid to say masses for the souls of the

departed by a system of merchandise all over the Roman earth, and he will see Rome is meant. · England, the liberator of the slave, can never come under the terrible curse of her who traffics with “slaves and souls of men” (Rev. xviii. 13).

CHAPTER I.

THE unsealing of the book is by the Lion of the tribe of Judah, the Root of David; the four living creatures are symbolical of Israel, Ezek. i., Num. ii., under their standards; the four-and-twenty elders as prescribed by David for the service of the sanctuary; the twelve tribes of Israel sealed, the 144,000, being 12,000 out of every tribe (confessed by St. Augustine in his work, “The City of God,” to be literal); the measuring of the temple; the court of Israel and the court of the Gentiles—all point to an Israelitish theme, and, as we now proceed to show, even the horses of Revelation vi. 1-8 are Israel, not Rome. Oddly enough, although agreeing with Mr. Elliott that the career of the horses synchronises with certain stages in the history of the Roman Empire, yet it has never appeared to me possible to adapt the symbol of the horses to Rome; and perhaps it would be well to state my reasons for differing from both Elliott and Garratt. First, the white horse is represented as going forth conquering and to conquer, *νικῶν καὶ ἵνα νικήσῃ*; of this conquering there appears to be no cessation: this did not Rome. Again, the white horse appears in Revelation xix. 11, where there is no doubt it represents the kingdom of God, together with the white horses that follow; the rider here is the Lord Jesus Christ, the Word of God, the King of kings and the Lord of lords. That this symbol should represent the Roman Empire in the one place and the kingdom of God in the other is inconsistent with all systems of right interpretation; the word *λευκός* also is in itself a proof of perfection, purity, and dazzling beauty, which is most unsuitable if applied to Rome. Again, Rome, even in the time assigned by Elliott and others as the period of conquering—*i.e.*, from A.D. 96-192, comprising the reigns of Nerva, Trajan, and the Antonines—although a period of uniformly good government, and probably the best witnessed in the world under a despotic rule, yet was not a period which could be truly represented as conquering and to conquer, for Trajan himself, in the latter part of his reign, his brilliant victories notwithstanding, was

obliged to retreat across the Euphrates and fall back on Antioch, one conquered province after another having revolted. He was repulsed in a personal attack upon the insignificant fortress of Atra, and before his death, which happened in Cilicia in A.D. 117, nearly all his conquests in the East were lost (*Hist. of Christ. Church*, Rev. Ed. Burton, p. 197, comp. Smith). Again, if even we did assume the white horse to be Rome *allos hippos purros*, "another horse red" must mean another nation, or another empire, not Rome. If the same nation were intended, there would be no *allos*, but a definite pronoun—the horse red, the horse black, the horse pale; instead of which it is on each occasion a horse black, a horse pale, and, in the other case, "*another horse red*." Therefore we demur to Rome being the power here implied. With regard to the idea entertained by Bishop Wordsworth and many others, that the white horse signified the Church of Christ, may we suggest that a woman always symbolises the Church, whereas a beast is put for a nation. The empires of the world are elsewhere represented as carnivorous animals—the lion, the bear, the leopard, the fierce wild beast. But the horse is a domesticated animal, and docile, affectionate, faithful, and true; but at the same time requires to be well kept in hand and mastered. We put bits into the horses' mouths and turn them about whither we will. So God represents His people when they have no understanding (Psalm xxxii. 9; James iii. 3). Thou leddest THY people "*as a horse in the wilderness, that they should not stumble*" (Isaiah lxiii. 13); and Judah is yet to be made "*as His goodly horse in the battle*" (Zech. x. 3). This symbol of the horse as applicable to God's people Israel is prevalent in Zechariah. That vision, Zechariah i. and vi., dwells entirely upon horses. But first of all let us notice that Jehovah rides the heavens in the strength of Israel. "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help and in His excellency in the sky" (Deut. xxxiii. 26). "Was the Lord displeased against the rivers, was Thine anger against the rivers, was Thy wrath against the sea, that Thou didst ride upon Thine horses, and Thy chariots of salvation" (Hab. iii. 8-15). "Thou didst walk through the sea with Thine horses." The bride in the S. of S. is compared to a company of horses in Pharaoh's chariot. And anyone will recall the saying of Elisha, and Joash, King of Israel, "My father, my father, the chariot of Israel and the horsemen thereof" (comp. Ps. lxxviii. 4, 17, 33-35).

NOTE.—The first five chapters of this wonderful book we have in MS. and hope some day to publish, but the all-important difference of interpretation lies in the portion we are now giving publicity to.

Now it was in my study of Numismatics I learnt that certain symbols follow the race, and by this means I identify the people.

THESE ARE FOUND ON COINS.

The "Duo Gæsa," the "Trident," the "Trinicria," and the "Horse" are all connected with the British race from Palestine into Britain. The bunch of grapes and the palm are connecting links between Israel in Palestine and Israel out of Palestine, and are found in Greece, Thrace, and Phrygia, also in Spain, and these connect with the above symbols. But what arrested my attention most was the horse; this not only follows the race, but is to be verified to-day on nine out of every ten ancient British coins. So much is this the case that in Poste's *Gaulish and British Coins*, which work tabulates ninety of them, eighty out of these have the horse upon them; and in the British Museum, *Coins of the Ancients* from 700 B.C. to A.D. 1, the horse is seen; also the rider and the bow, upon the coins of Tarentum and the coins of the Bretti or Bretanni, in South Italy, as well as in Spain, through which countries the British race came.

Everyone also will recall Thierry's *Norman Conquest*, Thomas Miller's *History of the Anglo-Saxons*, Chambers's *British Empire*, Dr. Moore's *Lost Tribes: or, Saxons of the East and West*, and Sir Walter Scott's *Ivanhoe*, all of which mention the White Horse as the Emblem of the Saxon Race. It is to-day to be seen in large representations on the hills of Wiltshire and Berkshire, and on the British sovereign-piece of the present day. Enough has been said to show that the Horse represents the British and Anglo-Saxon Race, and that it also symbolised Israel of old.

Former commentators going about to establish a spiritual Israel, literal Israel has been lost sight of in their minds. Whereas we assert that no prophecy stands alone, and we consider that Scripture gives us the Key to its own interpretation. The Holy Spirit speaks throughout, the purposes of God change not. The sons of Jacob are not consumed.

As there was a mark set upon those of Judah of old who sighed and cried for all the abominations committed by their brethren, so in the days of our Lord there is a remnant according to the election of grace. The Word of the Lord has gone forth from Jerusalem, and on the day of Pentecost Jews from every nation under heaven, Jews by religion but men of Israel, the 3,000 baptised, formed the nucleus of the coming kingdom. They came to their own, dispersed among the then known nations of the world, and blossomed and budded. Especially do we find these dispersed in Asia Minor, where they are so addressed in 1 Peter i. 1-5: ii. 9-10 and St. James i. 1, 17-18. These we know afterwards came north-westward and into the British Islands. This we take to be hinted at in Zechariah vi. and the key is in chapter i.

The vision in this chapter terminates in "My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." This points forward, as Pusey acknowledges to a time when, the long schism being ended, Judah and Israel are again one; and Jerusalem, the place of God's worship, belongs to Israel as well as to Judah. The four horns of verse 19 he states to be four nations: Babylonians, Medes and Persians, Macedonians, and Romans. The time of the prophecy was just as the Babylonian had passed away, and the Medes and Persians was instant; that of the Greeks and Macedonians and of the Romans was yet to come.

To all this we concur, but what we wish to point out is that the RIDER upon the Red Horse who stood among the myrtle trees in the bottom and behind him were *there* red horses, speckled and white (in verse 8), is *doubtless the same as appeared to Joshua in form of man* (Pusey). "He rides here as the Leader of the host who follow Him." It probably was Michael who is entitled (in Dan. x. 13) "*your prince*" and (in Dan. xii. 1) "*the great prince that standeth for the children of thy people*." The colour of the horse (red) symbolises blood, the vengeance of God to be inflicted upon the enemies of His people. Compare Jeremiah li. 20, spoken to Israel: "Thou art my battleaxe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms, and with thee will I break in pieces," etc., etc. This language is similarly applied to the Fifth Kingdom of Daniel ii. 34, 35, 44, 45, and to Israel again in Micah ii. 13, "the Lord on the head of them."

Notice in this chapter the returned Jews were already in Judea, whereas Israel is represented under the figure of three sets of horses.

Now the first chapter of Zechariah is positive in this respect. Verses 8-11 reveal to us horses among the myrtle trees, in "the hidden place," חַיִּיִּם from צִיִּיִּם lay hid. This is what God's people Israel are said to be—God's "hidden ones" (Ps. lxxxiii. 3; Isa. xlix. 2; li. 16). They dwelt "in the land of the shadow of death." Here, in Zechariah, the horses are sent to walk to and fro in the earth, and there are three colours—red, speckled, and white. That the chapter refers to Israel is seen in verse 19, where the four horns are said to have scattered Judah, Israel, and Jerusalem. The four carpenters חֲרָשׁ "secret workers," are "to fray away the horns of the Gentiles which lifted up their horn over the land of Judah to scatter it." There is no doubt that the four horns allude to the four Gentile dominions, *i.e.*, Babylon, Medo-Persia, Greece, and Rome, as foretold in Daniel. The four secret workers are seen to escape from captivity in Zechariah vi. 1-8 during the time of the rule of the third kingdom, or kingdom of brass, after its division into two. "And I turned and

lifted up mine eyes and looked, and behold there came four chariots out from between the two mountains, and the mountains were mountains of brass. The horses are red horses, black horses, white horses, and frised or bay horses." Now the 2nd Esdras xiii. 39-43 describes the ten tribes as escaping from Assyria across the Euphrates into Europe by a N.W. passage until they come to Arsereth. The city of Sereth is in Thrace, and here we find the names Brito-Lagæ, Saxon, Pict, Cymry, and even Wallachia, from whence the first Welsh colony. The rest of Zechariah vi. concerns the Spiritual building up of the Kingdom of God.

THE FIRST SEAL OPENED.

We now proceed at once to Revelation vi. 2: "And I saw, and behold a White Horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer."

THE WHITE HORSE.

We are told in Zechariah vi. 7 that the command to these horses was, "*Get you hence, walk to and fro in the earth; and so they walked to and fro in the earth.*" And "Then cried he upon me and said, 'Behold these that go toward the north country have quieted my spirit in the north country.'" In Revelation vi. 1-8 the command is COME; and each "living creature" seems to give the order to its own special portion.

We look upon the horses as Israel under different aspects. It should be remembered that in Palestine at the time of our Lord there were two distinct portions of so-called Jews—the Jews proper, who dwelt in Judæa, unto whom our Lord came; "He came unto His own and His own received Him not." But there was also the tribe of Benjamin (Obadiah 19, 20) dwelling in Gilead and Galilee as far as Sarepta or Zerephath. These Galilæans, we are told, received Him *gladly* ἐδέξαντο, (John iv. 45). It is these Benjamites who were the disciples of our Lord, and formed the majority of the 500 who became the witnesses to Christ's resurrection in Galilee (1 Cor. xv. 6). It is these also who, separating from Judah, because the Jews crucified their Saviour, became the Gospel messengers and escaped from the destruction of Jerusalem (Jer. vi. 1; Isa. xlvi. 1). Then we must remember the assembly of Jews *by religion*, devout men out of every nation under heaven, 3,000 of whom were baptised into the name of Christ on the day of Pentecost. These are addressed by St. Peter as "Ye men of Israel" (Acts ii. 22). The first preachers of the Gospel were Israelites therefore, and so the White Horse represents Israel with the Gospel, the very colour of the Horse, λευκός *luceo*, to

enlighten, shine, is throughout the Apocalypse the colour of lucid splendour, the symbolic image of glory (Rev. iv. 4). We are not to think simply of white, but of a glittering white, "the white of light and snow;" *comp.* Matt xvii. 2, "His face did *shine* as the sun, and His raiment was *white as the light*;" (Mark ix. 3; Luke ix. 29; Matt. xxviii. 3; John xx. 12; Acts i. 10, etc). Our Saviour having *redeemed His people*, and paid their price in His precious blood, the first seal ushers in the WHITE HORSE, and a voice of thunder proclaims COME. "He that scattereth Israel will gather him," once more to stand before the Lord of the whole earth. He that sat upon the horse had a bow, reminding us of Joseph's bow, which "abode in strength, and the arms of whose hands were made strong by the mighty one of Jacob." The arrows made sharp in the heart of the enemies. "He gave the nations as dust to his sword and as driven stubble to his bow." "And a crown was given him," *i.e.*, it is their "Father's good pleasure to give them the Kingdom." "The Kingdom shall come to the daughter of Jerusalem" (Micah iv. 8). "And He went forth conquering and to conquer;" there is no cessation here. And His conquest is seen right through until we arrive at the end, when "the kingdoms of this world are become the Kingdoms of our Lord" (Rev. xix. 11). "And I saw Heaven opened and behold a WHITE HORSE, and He that sat on him was called the WORD OF GOD." It will be noticed in Psalm lxxx. that it is said, "O Thou Shepherd of Israel, that leadest Joseph like a flock, Thou that dwellest between the Cherubim, *shine forth*; before Ephraim, Benjamin, and Manasseh stir up Thy strength, and come and save us." There can be no doubt in any mind as to the triumphs of the Kingdom of God in the beginning of our era, and this continues till the end. This is the White Horse.

We must not be surprised if commentators were formerly led away by the very plausible pretext that these symbols fitted so admirably to the phases through which the Roman Empire was passing, for the half-truth has always a very strong parallel with the whole truth. Israel was swallowed up in Babylon, wanderers among the Gentile *Gomerites* (Hos. i. 3), Japhetites; and it is no wonder if their emblems have become appropriated from time to time by their adversaries. We see this constantly on the coins of British-Israel, "Dacia-Capta," "Judæa-Capta," etc., etc., which we are well able to prove. The horse was appropriated by Rome after Scipio conquered the people in South Italy who had rendered assistance to Hannibal the Carthaginian. These Brettii of Tarentum, or Kingdom of Bretanni, had the Horse and Bowman as their symbol on their coins, also the Trident. See *British Museum*, "Coins and Medals," p. 82; Pl. xlv. 15, B.C. 280—190, also p. 83:

"15. TARENTUM. *Obv.*, Boy on horse. *Rev.*, Taras, holding bow and arrow.

"20. BRUTTI. *Obv.*, Head of Poseidon. *Rev.*, BPETTIQN. Amphitrite, veiled, seated on sea-horse; before her stands Eros, drawing a bow.

"21. BRUTTI. *Obv.*, Heads of the Dioscuri, surmounted by stars. *Rev.*, BPETTIQN. The Dioscuri on horseback

"22. BRUTTI. *Obv.*, Head of Amphitrite. *Rev.*, BPETTIQN, etc.

"Shortly after the time of Pyrrhus, B.C. 280, the coinage of the towns of Bruttium ceases, and is replaced by a federal coinage, of which the above pieces are examples. This lasts until after the Hannibalic war."

These, horse and trident, occur also on the coins of the same people in the periods B.C. 400—336, and B.C. 336—280, before which the Dolphin and Sea-horse are prevalent with tridents.

We trace the Horse in Macedonia at Bisaltica on the Strymon, to which place St. Paul was called, by vision. The coin also of Macedonia has a man holding the "Duo Gæsa." We have it again in Thessaly. We have it also in Maritania, Horse held by man, with "Duo Gæsa," sometimes with palm. Amongst the Bretti, whence Brettani in Calabria at Tarentum, the Horse, Duo Gæsa and Trident are seen.

Coming to Sicily, Syracuse has the Trinicria and Trident. The Trinicria first comes from Asia Minor, Pisidia, and Pamphylia, and is then introduced into Sicily with the Horse and Trident. This Trinicria is also on coins of Etruria and Peucetia. The Horse is then seen in Celtiberia, constantly with palm and Trinicria, and all over Spain, at Ilipi and Urso in Betica, at Osca (Huesca), and at Gætabi and Empori, these all before the era *Anno Domini*.

Then the Horse is in Gaul, and more constantly in Britain, the British islands, as we have seen.

The Horse does not stand singular in the representation (Rev. vi. 2), but also *the bow*. This is distinctly Joseph's symbol (Gen. xlix. 24) from the beginning of his being a war-power until the latter-day, when wars are relatively to cease, and he is to preach peace to the heathen (after the battle of Waterloo?), Zechariah ix. 10, "and his dominions shall be from sea to sea, and from the river unto the ends of the earth" (the *STONE* growing). David also taught Judah the use of the bow. The Cherethites were David's body-guard; these became known on passing into Crete as *bowmen* (Pindar).

The contrast between Judah and Israel is prophetically drawn in Hosea i. 7 and Jeremiah li. 20-23, "I will have mercy upon the house of Judah, and will save them by the Lord their God, and will

not save them by bow, nor by sword, nor by battle, by horses nor by horsemen." Whereas of Israel he says: "Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms, and with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider. (For bow in connection with Ephraim-Israel, see Amos ii. 15, Hosea vii. 16, Isaiah xli. 2, Psalm lxxviii. 9, 57. Then comes Zechariah ix. 10, Israel's confidence no more in his bow, Psalm xlv. 4-8, and all his horses and chariots cut off; Micah v. 10, but not until all his adversaries are overcome.)

How wonderfully has God given the victory to the Archers of Ephraim. For a literal interpretation refer to the battles of Crecy and Agincourt.

But let us notice that the horses and chariots are not cut off until Israel's work is done. So the White Horse, metaphorically, literally, and spiritually goes forth conquering and to conquer until the kingdoms of this world become the kingdoms of our Lord. This characteristic feature is the unique promise to Ephraim-Israel: Genesis xlix. 24, Deuteronomy xxxiii. 17, Isaiah liv. 15-17, Micah v. 8, 9, vii. 16, 17, Zechariah ix. 13-17. It cannot therefore refer to Rome, for Rome is destroyed and Israel survives.

Above we called attention to the Horse as the emblem following the British race from Greece into Italy, thence to Spain and Gaul and into Britain. But the White Horse was the especial emblem of the Anglo-Saxon Race. In Thierry's *Norman Conquest*, Vol. 1, p. 69, describing the battle of Ethandun, on the borders of Wiltshire, close to the Great Forest (fought between the Danes and Saxons), he says: "It was not long ere they saw the WHITE HORSE, the banner of Wessex, bearing down upon them." Again, in Thomas Miller's *History of the Anglo-Saxons*, p. 181, "A great sight must it have been to have witnessed the Saxon banner with the WHITE HORSE displayed on its folds." Again, p. 182, describing the attack in the general *mêlée* of uplifted swords, battleaxes, and javelins, "Whilst the Danes were regaining the ground they had lost, a shower of arrows was suddenly poured in amongst them, which came full and blinding in their faces, and this was followed by the instant charge of the Saxon spearmen—never before had the Danes met with such a sudden and severe defeat." In Chambers' *British Empire*, in connection with this victory (p. 9), we read: "On the face of the chalk hills near by there is cut the gigantic figure of a WHITE HORSE, supposed to have been designed as a memorial of this victory (as the *White Horse* was the Saxon emblem)." Dr. Moore, in the *Lost Tribes, or Saxons of the East and West*, says: "The *White Horse* is certainly an emblem of the Saxon race." In Vigtaues' *Guida* "Odin is represented as mounted on his horse Sleipner descending into the infernal regions." The Saxon White Horse is still preserved in the device of Kent, a white horse rampant on a red ground, and in the various white horses cut in the surface of the chalk downs in several parts of the South and West of England. (*Art Journal*, May, 1877. F. E. Hulme.)

In Sir Walter Scott's *Ivanhoe*, ch. 42: "Above the gate was another banner of a *White Horse*, rudely painted, which indicated the rank and the nation of the deceased by the well known symbol of Hengist and his Saxon Warriors."

On the accession of George I. a medal was struck to commemorate the event on the reverse is a *Horse* galloping across the map of North-West Europe. And now we see that on the reverse of our present English sovereign a *Horse* is stamped and its rider is represented as overcoming the dragon.

The bow is the "Joseph's bow," abiding in strength until He come through whom He went forth conquering and to conquer. "The nation of the Cherethites or Cretans who were David's bodyguard had learnt well the use of the bow, and so the *bowmen* became their distinctive appellation" (Pindar quoted by Elliott), *bow-bearing Cretans*, Pindar, Ode V.

So the White Horse typifies the "Israel of God" (Gal. vi. 16) in all her purity, perfection, and loveliness with the arrows of conviction. The progress of Christianity in the years A.D. 110 and 111, when the younger Pliny was Proprætor of Bithynia, is said to have been such that the heathen temples were almost deserted, the sellers of victims for sacrifices complained that they had no purchasers; persons of either sex and of all ages and ranks, even Roman citizens, had embraced the new opinions. Heathenism appeared to be already hastening to its decay. The scene witnessed by Pliny in Bithynia was probably exhibited in various parts of the Empire. (Rev. Ed. Burton, *Hist. of Ch. Ch.*)

THE SECOND SEAL OPENED.

"And there went forth another horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword."

THE RED HORSE.

The next seal, Revelation vi. 4, says: And there went forth ἄλλος ἵππος πυρρός. "Another horse red." Upon the face of these words we cannot possibly say with Elliott, Barnes, etc., etc., that this is the same horse, only with a changed colour. Rome was also united, until Constantine brought about the Eastern and Western division and the ten kingdoms arose out of Rome. So ἄλλος in this case could not fit. Israel, however, was deported from Palestine under at least four captivities, besides being ever since the time of Jeroboam and Rehoboam two distinct nations, recognised as such in God's word, Jeremiah xxxiii. 24, and to remain so until the final juncture, Ezekiel xxxvii. 22.

If, therefore, we are right in applying the figure of the horse to Ephraim-Israel, we can truly say "Another horse" may refer to Judah, and here again we have Zechariah x. 3 coming to our assistance. But *red* is the emblem of war, of the wrath of God (Isa. lxi. 2, Rev. xix. 13), and the Jews fulfilled their doom and brought the wrath of God upon themselves to the uttermost, by opposing the Gospel (1 Thes. ii. 14-17).

Now at this time Judah was separate, and is well represented under the figure of *another horse red*. Now look at the expression, "and power was given to him that sat thereon to take the peace

from the earth, and that they should kill one another ; and there was given unto him a great sword."

During the reign of Trajan, *Dion. Cassius* tells us that at the beginning of the second century : "The Jews about Cyrene slew of the Romans and Greeks 220,000 men with great cruelty ; and again in Egypt and Cyprus 240,000 men." In the year 115 Trajan sent Lucius and other generals against them, also "Marcius Turbo with great forces by sea and by land, who in various battles slew many myriads of Jews." *Dion. Orosius*, treating of the same time, saith that "the Jews, with an incredible commotion, made wild, as it were, by rage, rose at once in different parts of the earth. Throughout all Libya they raged the fiercest wars against the inhabitants, and the country was almost desolated" (*Anc. Hist. Univ.*, Reign of Trajan). But in Alexandria and Mesopotamia they were overcome and destroyed with vast slaughter (*Gauntlet*, p. 74). Palestine as yet seems to have escaped ; the Jews had begun to return into it in considerable numbers, and we shall presently see they had lost neither their patriotism nor their impatience of subjection to foreigners ; but they were not prepared to revolt, and Judæa was at this time under the government of an experienced and determined officer. Hadrian, however, treated the Jews as impostors and mountebanks, and he showed his dislike for them by building a Temple to Jupiter on the spot where Solomon's Temple formerly stood. After Hadrian's travels the Jews, indignant at the insults which they had received at his hands, broke out into open insurrection about the year 132. Their leader was Bar-Cochab, who pretended to be the Messiah. The result of this revolt was that the Romans demolished 50 strong fortresses, 985 towns, and destroyed 580,000 men, besides an innumerable multitude that perished by famine, sickness, despair, etc., and a much greater number were sold for slaves, and doomed to a most dreadful captivity. The Romans lost likewise a vast number of troops, upon which the Emperor and Senate published an Edict expressly forbidding all Jews, even those who were converted to Christianity, to set foot in Jerusalem, or even to come within sight of it (*Anc. Uni. Hist.*, Reign of Hadrian). The loss of the Romans in this destructive war was so great that the "Emperor forbore the usual salutations in his letters to the Senate." Thus were "All the sinners of my people destroyed by the sword" (Amos ix. 10, 11) ; the wrath of God coming upon them to the uttermost (1 Thes. ii. 16). How terribly their own curse was fulfilled, "His blood be upon us and upon our children !" Can anyone deny this Red Horse character was fulfilled upon the Jews ?

Thus were the instruments of anger and indignation against Jesus Christ and His people empowered to take the peace from the earth, and to set men to

kill one another, a great sword being put into their hand. This war destroyed the hopes of the Jews, in trusting to a pseudo-Messiah, they rushed into inevitable destruction. It is remarkable how Amos. ix. 10, 11 (comp. Acts xv. 16) was here fulfilled : "*All the sinners of My people shall be destroyed by the sword,*" at the very time of the setting up of the tabernacle of David that was fallen down, *i.e.*, as Israel was being restored.

The time occupied by this seal may be taken as from the commencement of the second century, reaching on beyond A.D. 135, when it seems to culminate in the general slaughter above witnessed to. During the age which succeeded, we see the progress of the Gospel and the ages of the Antonines called forth much more learning in defence of Christianity than against it (Rev. E. Burton, p. 220), but in the year 158 we find gnosticism was commencing its work, and had seduced many from the truth, in Rome more especially.

THE THIRD SEAL OPENED.

"And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand, and I heard a voice in the midst of the four living creatures say, 'a measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.'"

THE BLACK HORSE.

The White Horse having signified the purity and righteousness of the saints, who went forth conquering and to conquer, black must be in signal contrast. These are professors—but unregenerate; in the Kingdom but not of it; Ephraim—but not bringing forth the fruit of holy living. This characteristic of Ephraim is abundantly set forth in prophecy, and is only too manifest in our midst to-day. "Ephraim is a cake not turned," therefore black (Hos. vii. 8). He is joined to Gomer, the daughter of *Diblain*, a double cake, *two sided*. Hosea i. 3, Emblematic of luxury and self-indulgence in sin. And in Hosea xii. 7-8, "He is a merchant, *the balances of deceit* are in his hand"; Amos viii. 4-14, "Making the Ephah small and the shekel great and *falsifying the balances by deceit*"; Micah vi. 10, 11, 15, "Shall I count them pure with the *wicked balances*, and with the *bagful of deceitful weights*?"

Here we have a forecast of Revelation vi. 5, 6. The context to the Old Testament prophecies alluded to, show that the symbols are to be taken metaphorically. Amos viii. 11, etc., shows us this. And yet the voice of Him who protects His own Truth is heard to say, "See thou hurt not the oil and the wine." The Church historians of that day tell us how, notwithstanding the perversions of the Gospel, the tendency to do away with the doctrines of grace and the need of the atonement, yet God's Spirit was still with His people. The natural result of this degeneracy and indifference is seen under the next seal.

We must remember that there are but *two families* of Hebrews recognised in Scripture; the one is Judah-Israel and has been dealt with under the Red horse, the rest of the Hebrew race Ephraim-Israel although under white, black, and pale horses, are yet in Scripture designated under one head in prophecy, as foretold in Genesis xlviii. 16, "let my name be named on them" and verse 20. "In thee shall Israel bless, saying God make thee as Ephraim and as Manasseh." In this discrimination there is but what might be done to-day. In God's sight some are pure, holy, zealous, and faithful among us, others are careless, indifferent, and therefore deceitful. whereas others instead of *living*, are dying or running fast to perdition. It is these who although outwardly are within the circle of God's people, yet because they have not grace mix with their environment and endeavour to serve God and Mammon. The prophetic character of Ephraim unregenerate is constantly brought before us in Holv Writ and is in keeping with the symbology of this third or *black horse*. Amos viii. 4-14, so exactly describes the condition under this seal taken with Micah vi. 10, 11, 15, and both spoken of Ephraim-Israel (not Judah). The symbols of corn, bread, oil, and wine are clearly brought before us in Ps. lxxii. 16; lxxxi. 16; Prov. ix. 5 and John vi. 35; also Prov. ix. 2-5; Isa. xxv. 6; lv. 1; lastly, Ps. xxiii. 5; Isa. lxi. 3; Ps. xlv. 7 and Matt. xxv. 3.

Under this Seal, the means of grace is but sparingly bestowed, and is apparently meted out in accordance with the ability of the people to pay for the services rendered: a system departing from the principles of St. Paul. The emoluments of the priesthood in higher offices were grasping, and the tendency to place them in positions of worldly grandeur impoverished the Church life, because the collections went to adorn the structure and the ritual. And yet the *μὴ ἀδικησης* the oil and the wine, betrays that God's spirit and grace were still striving with a falling community.

Perhaps one should not pass over the peculiarity of the expression in verse 6. "And I heard a voice in the midst of the four living creatures say, etc." Is this the voice of Him who is superintending and directing all? The Lamb who presides over all in judgment, and also tempers with mercy all that befalls His own careless people. We must refer our readers to Milner's *Church History*, pp. 174-175 as to the state of Christianity at this time. Expressions such as:—"obscured men's views of the faith of Christ, and *darkened the whole face of Christianity*" "but a *dark shade is enveloping these Divine glories*." "*The surviving effects, however, of the first effusion of the Spirit*, and also the *effects of some rich additional communications of the same Spirit*, will appear in the third century"—and bear out the symbology of this seal.

THE FOURTH SEAL OPENED.

THE PALE HORSE.

"And I looked, and behold a pale horse, and his name that sat on him was death, and hell followed with him; a power was given unto them over the fourth part of the earth, to kill with the sword and with hunger and with death, and with the beasts of the earth."

Here again we go to the forecast of Ephraim's career as told us in Hosea xiii. 9-14. Israel, passing through Babylon, should not have remained in the place of the breaking forth of her children; she should not have stayed in Babylon; this was not her rest. Her

home is the place prepared before by God, but she loved the things of this world; she lingered, she looked behind her, and in consequence God sent the most terrific persecutions.

The figure cannot apply to Rome, for all commentators allow that at this time Diocletian restored the Roman Empire, and in the first part of his reign Rome was again in a most prosperous condition. It was the Kingdom of God which suffered, as Eusebius says: "The heavy hand of God's judgments began to visit us after His wonted manner . . . but we were not at all moved by His hand nor took any pains to return unto God. We heaped sin upon sin, judging, like careless Epicureans, that God cared not for our sins, nor would even visit us on account of them. And our pretended Shepherds, laying aside the rule of godliness, practised among themselves contention and division." He goes on to say: "The dreadful persecution of Diocletian was then inflicted on the Church, as a just punishment and as the most proper chastisement for their iniquities."

And so came about those terrible persecutions, more especially in the East, but only a little less in Europe; and still with diminishing intensity until we come to Gaul and Britain, where we find them very moderate, especially in Gaul; and this process of systematic persecution, which lasted ten years in Asia Minor, eight years in the Eastern parts of Europe, but only two in the West, under the Providence of God opened the way of escape for Israel on their way to the Isles of West.

The inscriptions still extant recording Diocletian's success show us the truth of this figure as applied to the Kingdom of God within the Roman Empire, "Death and the grave following after."

Two pillars in Spain, raised to commemorate the acts of Diocletian, give the cause for his popularity in these words:—

"The name of Christian being extinguished."

And another: "For having extinguished the name of Christians who brought the Republic to ruin."

And yet another: "For having everywhere abolished the superstition of Christ; for having extended the worship of the gods."

"*Oh Israel, thou hast destroyed thyself; but in Me is thy help*" (Hosea xiii. 9).

It is under this seal that the judgments of God—the famine, the noisome beast, the sword and the pestilence—come upon His people. Hosea xiii. 9-14 describes their condition: "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? . . . The iniquity of Ephraim is bound up; his sin is hid. The sorrows of a travailing woman shall come upon him" (referring probably to the Fifth Seal): "he is an unwise son; for he should not stay long in the place of the breaking forth of children" (meaning that he should not have been attracted towards Rome, but passed onward into the place prepared of God). And so Death comes upon them,

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for they are choked by the thorns and cares and riches of this world, they therefore bring no fruit to perfection. But "I will ransom them from the power of the Grave, I will redeem them from Death; O death I will be thy plagues; O grave, I will be thy destruction, repentance shall be hid from mine eyes." Have not these words their message to bear to the very seal under our consideration, seeing it refers to Ephraim-Israel, as we have intimated?

Tertullian tells us, "the Christians were called reproachfully *genus tertium*, that is, neither Jews nor Gentiles, but a third race, being indeed in the empire but not of the empire, and constituting an *Imperium in imperio*, a *civitas in civitate*, just according to that Apocalyptic figure which depicts them as a Holy City, locally associated with the great city of this world, but not blending with it." Neander explains it as meaning that they were neither Roman nor Jew. Here we have a blind witness to the Stone Kingdom, whose place could not be found in the Roman earth. "Deliver thyself, O Zion, that dwellest with the daughter of Babylon" (Zech. ii. 7; Micah iv. 10, and context).

Horses and chariots are applied to the Strength of Israel as in 2 Kings ii. 11 and xiii 14, "My father, my father, the chariot of Israel and the horsemen thereof." They also form the heavenly guard round about Elisha (2 Kings vi. 17).

The Horse is also applied to both Israel and Judah in Isaiah lxiii. 13, "That led them through the deep, as an horse in the wilderness, that they should not stumble"; also Zechariah x. 3, when Judah shall be made "His goodly horse in the battle." See Song of Solomon i. 9 where God's people are represented as a "Company of horses," also Habakkuk iii. 8, 15; Ps. lxxviii. 4, P.B.V.

The vision in Zechariah vi. 1-8 represents Israel under four sets of chariots with different coloured horses. This may be because there were four several deportations of both the Northern and the Southern Kingdom.

ISRAEL THE TEN TRIBES.

- 1.—B.C. 771-740. 2 Kings xv. 19-20, 29; comp. 1 Chronicles v. 26.
- 2.—B.C. 723. When the Assyrian came against the land. 2 Kings xvii. 6.
- 3.—B.C. 721. After the three years siege of Samaria. 2 Kings xvii. 6, 23.
- 4.—B.C. 678. When Esarhaddon completed the transport. 2 Kings xvii. 24.

JUDAH—i.e., WITH BENJAMIN AND LEVI.

- 1.—B.C. 713. This is recorded on the Monuments. Sennacherib deported 200,130 Jews out of 46 cities of Judah. 2 Kings xviii. 13.
- 2.—B.C. 606. Jehoiakim. 2 Chronicles xxxiv. 5, 6; Daniel i. 1, 2.
- 3.—B.C. 599. Jehoiachin. 2 Kings xxiv. 8-15.
- 4.—B.C. 586. Zedekiah's final.

These transportations were neither close enough to each other as to time or place to ensure a mingling together of the people. Historically we find them under at least four different names. In Zechariah vi. 1-8 the first chariot is composed of red horses, the second of black horses, the third of white horses, the fourth of grised or bay horses. When the angel is asked "What are these?" he replies that "These are the four spirits of the heavens which go forth from standing before the Lord of all the earth." Now in Zechariah i. 20 "the four carpenters" are in the original said to be חֲרָשִׁים *secret workers*, the word also means "concealed," "secretly to practise," it is used in 1 Samuel xxiii. 9 and Joshua ii. 1. It is God's method of making Israel His battleaxe, to fray away the four horns (Babylon, Medo-Persia, Greece and Rome) which have scattered Judah, Israel and Jerusalem, or the Jew, the Ten Tribes and Benjamin. The final scattering of Judah after the Roman siege is evidently alluded to also in Zechariah ii. 8, "After the glory hath He sent me unto the nations which spoiled you, for he that

toucheth you toucheth the apple of His eye." This is in keeping with "Touch not Mine anointed and do My prophets no harm." Benjamin after Judah's rejection of the Lord Jesus is sent to the Gentiles, in order that so they may find the dispersed among the Gentiles, "the Lost Sheep of the House of Israel." Zion is to have the Lord dwelling in the midst of her (Zech. ii. 10). Now compare this Zechariah vi. 6, 7, "The black horses . . . go forth into the north country and the white follow them." Verse 8, "Then cried he upon me and spake unto me saying, 'Behold these that go toward the north country have quieted my spirit in the north country.'" If this means anything it is that the black horses have got away northward first, and the white some time after. Zechariah tells us of the scattering of Israel, whereas Revelation vi. tells us of their being gathered. The mission of Benjamin is clearly told us in Isaiah xlviii. 1, 9-12, 16, 20: "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed His servant Jacob." And this is in keeping with Zechariah vi. 7-10. That the Chaldean mysteries came to Rome from Pergamos and the Babylonian priests set up their enchantments in Italy we have proved elsewhere.

We therefore conclude that whereas under the Old Testament Israel was scattered and told "*Get you hence*" (Zech. vi. 7) "walk to and fro in the earth," because of their sin; so now that the Lord has redeemed Israel under the New Testament, the message is "Come" (Rev. vi. 1, 3, 5, 7), a gracious invitation to return into Covenant relationship again. Jeremiah xxxi. 1-4: iv. 1, 3; Hosea vi. 1; xiv., and many other like passages.

It cannot escape notice that in Revelation vi. 1, 3, 5, 7 it is always one of "the living creatures," not the same; these living creatures symbolise the armies of Israel under their separate banners, as in Ezekiel i. 5-10, etc., with Numbers ii., and Revelation iv. 6-8. Each living creature is concerned about his own portion of Israel, and on the opening of the seal cries with a loud voice to his following, "Come." Notice also these living creatures are concerned only with these horses, the pouring out of the Vials (Rev. xv. 7) and the judgment of the great whore Babylon (Rev. xix. 4).

It is necessary here to recapitulate, if only to gather up in a few words our meaning. We look upon the SEALS as describing Israel's progress westward, into "the place prepared of God" for their ultimate home, the place of their gathering before the return of "one of a city and two of a family to Zion" (Jer. iii. 14). A portion of Israel which had already escaped from Palestine and had never gone into captivity were located in these British islands very long prior to this (Isa. xxiv. 14-16). Now, their brethren, who had been taken into captivity to Assyria, and had, prior to the Christian era, moved westward and had established themselves in "Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Pet. i. 1-5); these were found in Rome, Corinth, Galatia, Ephesus, Philippi, Colossæ, Thessalonica, Phrygia, Pamphylia, Macedonia, and Illyricum also, so much so, that "*the West and the East were literally full of them*"; these all had to have the Gospel preached unto them, and also to be thrust, as it were, by God's own judgments into the Wilderness, where He would plead with them (Jer. xxx. 22: xxxi. 2; Hos. ii. 14-23). The preachers of the Gospel were of the tribe of Benjamin, and therefore

belonging to the kingdom of Israel, and now sent, after the destruction of Jerusalem, to tell the good tidings to the House of the Vineyard, *Beth-haccerem* (Jer vi. 1; Isa. xlviii. 1-9, 12-16), the House of Israel.

The Hebrew race being now represented by "*two families*" (Jer. xxxiii. 24), or "*two nations*" (Ezek. xxxvii. 22), they are headed up under the names of Ephraim and Judah. In the vision of the Seals these are symbolised under the figure of a *horse*, and *another horse*. Three of these horses, the white, the black, and the pale, represent different characteristics of the Ephraim-Israel portions, whereas the red horse is Judah. The messengers of the Gospel belonging to the kingdom Ephraim-Israel are the white horse, whose rider has a bow, and a crown is given to him, and he goes forth conquering and ever to conquer. So that those who go forth to the North country have quieted my spirit in the North country (Zech. vi. 8) is the ultimate verdict. This conquering spirit shall never fail until Ephraim becomes fruitful in winning souls to Christ all the world over, and is seen again in Revelation xix. 11.

The red horse, to whose rider it is given to take the peace from the earth, is Judah. Not only have we seen Judah literally accomplishing this, but also we know that the Jew was the cause directly of all the fiercest persecutions against the early Christians, and instrumental in taking the Gospel of peace from the Roman earth. They brought destruction upon themselves, for "they that take the sword shall perish by the sword," which they did in A.D. 135 under Bar Cochab, their pseudo-Messiah. It was they who commenced that series of bloodshed within the Roman Empire which weakened the world power to its final ruin.

In the third Seal we see a great departure from the faith, which darkened the whole face of Christianity, a deceitful dealing with the Word of Life, and although the same Spirit worked amongst Christians, yet "*a dark shade enveloped these Divine glories.*" Ephraim-Israel, the main body, so prone to sin, falls again into the old paths, and we learn that "*contamination with the world does not advance the Kingdom of God.*" "The breaking forth of children" (Hos. xiii. 13) has taken place, some, "I and the children whom the Lord hath given ME are for signs and wonders in Israel" (Isa. viii. 18), the white horse; others, allured by the pleasures of the world, instead of pushing on, remained "in the place of the breaking forth of children," unmindful of the Word (Jer. li. 6; Mic. iv. 10: ii. 10), "Arise ye, and depart, for this is not your rest, because it is polluted; it shall destroy you, even with a sore destruction." These, effected their own ruin.

So the next Seal, the fourth, reveals to us the Death of the King-

dom within "Babylon," and their subsequent hiding in the grave (or Hades), *i.e.*, we take it, as lost to sight. From this position they will be ransomed (Hos. xiii. 14). This view of the prophecy leads us to look for the filling up of the picture. To our mind this is done by connecting this seal with Jacob's prophecy concerning Dan, and this brings us to a coincidence in British History, which we shall proceed to relate.

It was during this period—that is, the latter part of the third century, and whilst the Roman earth was giving evidence as to its unworthiness to receive the Gospel of Christ—that the Goths and other barbarous tribes overran a large portion of Asia Minor, and carried many of the inhabitants into captivity, and with them a great number of bishops. These settled in Thrace, and thither also "resorted many teachers of the New Religion and preached Christ." The result was that many of the Goths were brought from semi-barbarism into the light and comfort of the Gospel. The western portion also of the Empire was at this time undergoing a strange disorganisation, in preparation for the easy transmigration of the Tribes of Israel into the western coasts of Europe, and their final precipitation upon the British islands. At this time Britain was under Carausius and Allectus, seeking to assert its own independence. This paved the way for Constantius to come into Britain and the future great victories of Constantine the Great, born of a British Princess, with the flower of the British youth going forward to the conquest of Rome.

CHAPTER II.

BUT our plan is to follow the HORSE to his hiding-place ; for this it is necessary to retrace our steps a long way back to

DAN AND HIS ESCAPE.

To go somewhat into detail, we find as far back as Moses' prophecy, and Jacob's before him, what was to be the destiny of Dan (Deut. xxxiii. 22). He says : Dan is a lion's whelp, he shall leap from Bashan (shame). This implies that by some means there shall be a prince of Dan, and Dan as a tribe shall not go into captivity. And so, whilst Israel goes into shame, or captivity, Dan escapes out of it. This he did by his early association with Tyre and Sidon, when he seized upon Laish (Judges xviii. 27-29), situate over against these cities, and became themselves, with Asher (Judges v. 17; Ezek. xxvii. 6, 19), seafarers, and trading in their ships in company with Tyre.

As a lion's whelp he should have with him when found the royal seed, and so Genesis xlix. 16 says, "Dan shall judge his people as one of the tribes of Israel." This prophecy implies that something so extraordinary was to happen to Dan that his position should be wanting in Israel, lost to sight, and yet to memory dear. But though *apparently* lost, he should not be so in reality. Now a careful analysis of the genealogies of Ezra (*the redactor*) as related in 1 Chronicles i. to ix., and this genealogy assumes its reckoning as taken in the time of Jotham, king of Judah, and Jeroboam II., king of Israel (1 Chron. v. 17), Dan is nowhere found. Zebulun is another tribe not mentioned, whereas Simeon and Gad are but slightly alluded to.

The prophecy of Jacob said that "Dan shall be a serpent by the way, an adder in the path that biteth the horse's heels so that his rider shall fall backwards," and he ends with, "I have waited for Thy salvation, O Lord." This last expression is evidently in contrast with what has gone before. The conversion of Dan, prior to the arrival of the portion of Israel symbolised under the horse, seems here to be hinted at. Tracing the history of Dan, we find he always has had this prerogative of biting the horse heels. When he arrived in Greece from Palestine first he compelled all the former inhabitants of Argos to submit to his rule and call themselves Danai, and all along the coast of the Cimmerian Sea (Black Sea) his name was impressed, so even in the Baltic (Co-dan gulf) and everywhere his trail as a serpent upon a rock is left (Prov. xxx. 19). Was the Holy Spirit, speaking by Agur, alluding to Dan as the eagle, as the serpent, as a shipman or sailor, and Dan with Tea Tephi? Eventually Dan, as the Tuatha de Danaans, or Tribe of Dan, arrived in Ireland. Here, in course of time, we have recorded the arrival of a Hebrew Princess, Tea Tephi, with the prophet Jeremiah, this princess being Zedekiah's daughter, who was married to the Heremon, King of Ulster (Heremon means the *Royal rider*).

Before the coming of Julius Cæsar, the Ancient Britons were composed of Formorians, Firbolgians, Milesians, Tuatha de Danaans Phœnicians, Scuths, Caledonians, Cymry, Llœgrians, Brythons, and Dannonians, who, although fighting among themselves, were yet in undisturbed possession of the British Islands until the Belgæ came over from N.W. Europe. Most of these, with, of course, a mixture of Phœnician and Canaanitish blood, we trace to be of the Hebrew stock.

These, in these islands, waited for God's salvation; neither had they to wait long, for Britain itself was the first nation, as a nation, to receive the Gospel of Christ.

After the Romans had left Britain to her fate, A.D. 409, we hear of the Saxons landing in great shoals. Now if the Saxons are in.

cluded under the symbol of the HORSE (*infra*, p. 15), as we have already seen, we have here another striking fulfilment of the prophecy of Jacob concerning Dan. Although hitherto Dan had usurped the authority by military superiority, he and the tribes with him had now lost this dominant acquisition, having been for so long a time under the military yoke of Rome. These British, however, now proved their superiority in a more telling and enduring way. In fact, they were Christians, and as such had been overcome by the military power of the Saxons and driven westward. Their Christianity may have suffered more or less in consequence, and they unable to pluck up courage enough to present their devastators and murderers with the Gospel; but it was the Christianity from Ireland, through Iona, and preached by Aidan and Finan, that eventually overthrew the rider of the Saxon horse. For we must remember the symbol of the horse as we left it, "a pale horse, and his name that sat on him was Death, and Hades followed with him." Israel, the Saxon portion, lost in the Roman earth, is found to have come into Britain, not Christian, but heathen. This portion of Israel, represented in the Saxon Horse, is heathen, or the Horse's rider is Death. Dan, who had waited for God's salvation, is now instrumental in overthrowing the heathen rider and converting the Anglo-Saxons to Christianity. It may not have struck our readers as a fact what a power Dan exercised over his brethren, the other portions of Israel who were with him, nor yet to couple this prerogative with "Dan is a lion's whelp." Dan shall judge his people as one of the tribes of Israel." It was Dan in Ireland that the prophecy pointed to (Ezek. xvii. 22, 23), in the "high mountain and eminent," "the mountain of the height of Israel," where the royal and tender twig of the Davidic house would be planted, and "unto him shall be the gathering of the people," *i.e.*, to the royal house. Nothing is more interesting than to follow the connection existing between Wales and Ireland, Ireland and Iona, Iona and Northumberland, Northumberland and the whole of Anglo-Saxondom; or, to put it another way, Christianity, expelled by the Saxons and taking refuge in Wales, sought asylum also in Ireland, and by a process of circumvolution, returned again, taking their former enemies in the flank or rear, and winning them at last over to the Gospel, until the whole of Anglo-Saxondom, heathen before, became at last Christian, and heathenism found no more a place in the British Islands (comp. Rev. xii. 7, 8). We have, of course, anticipated events considerably in order to follow the Horse into Britain, and explain how Dan here also performed his appointed task.

We must now return to the Roman earth, as the chronology of the opening of each seal is regulated by the events occurring there. Advisedly we mention the "opening of the seal" as that of the

starting-point, as the characteristic qualification of each is permanent as pertaining to a section of Israel right through; the historical alone being enacted *in the Roman earth*, passes away as the people move from out of "Babylon." Some of our readers do not comprehend how a prophecy may be strictly literal and yet also with a spiritual interpretation as well, but this is a *sine quâ non* of the kingdom of God. Both secular history and ecclesiastical must go hand in hand, and this cannot be applied to Rome, but it is applicable to Israel. We are thankful to notify that the characteristic of the first seal alone is eventually to predominate, "Thy people shall be all righteous" (Rev. vi. 2: xix. 11-14). Isaiah lx. 21, 22, "The kingdom shall be the Lord's."

THE FIFTH SEAL.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord! holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled" (Rev. vi. 9-11).

The figure here presented to us seems to be taken from the Hebrew sacrifices, where the blood was poured out at the foot of the altar in the sin offering. We remember also that "the blood is the life thereof," seeing the animal *soul* or *life*, as Daubuz observes, was supposed to be in the blood. St. Paul makes use of the same figure in Philippians ii. 17: "Yea, and if I be *poured forth*"—(marg.)—"upon the sacrifice and service of your faith"; 2 Tim. iv. 6: "I am now ready to have *my life poured out* as in a libation" (Rom. xii. 1). "Present your bodies *a living sacrifice*." So these departed ones had poured out their souls at the foot of His altar. It would appear from the wording of this seal that under this altar were seen the souls of all who, up to this time, had sealed their testimony with their blood, for they cry, "How long, O Lord! holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" The point now arrived at seems to be a climax of suffering. This greatest period of persecution was, without doubt, during the reign of Diocletian, lasting from A.D. 303-313. It raged scarcely without cessation for ten years in the East, for about eight years further West, but only two years in the extreme West of Europe; these latter provinces, ruled over by Constantius, who hated the decree, did not suffer to anything like the extent the other provinces did, and

yet Constantius, whilst sparing the lives of the Christians as much as possible, was perforce obliged to demolish the churches; in fact, to obey his supreme ruler.

The Roman Empire had been shaken to its foundation before Diocletian's time, and Satan put it into the hearts of the Pagan authorities to attribute all those evils to the work of Christianity. Here we see God's plan for driving Israel Westward, since they were clinging too much to their comfortable surroundings, and would not otherwise willingly have moved into these islands.

Constantius ruled both France and Britain, so we are not surprised at the witness of Milner, who describes this persecution as "the most violent attempt to eradicate the Gospel ever known," "the most memorable of all the attacks of Satan upon the Christian Church." "In France alone, and its neighbourhood, the people of God found some shelter." And if in France, much more so in Britain, where Constantius was. The names of Diocletian, Galerius, Maxentius, Maximin, and Licinius are rendered infamous by their acts of cruelty against Christians, and it is recorded that "the perfection of diabolical ingenuity was arrived at" during the last stage of these persecutions.

"And they cried with a loud voice and said, How long," etc. We can scarcely conceive this to be a truly Christian spirit, so unlike the Master or Stephen, but let us paraphrase it thus:—"I saw under the altar the life-blood of them that were slain," etc., and remember that when Cain murdered Abel, GOD SAID, "Thy brother's blood crieth unto Me from the ground," and the parable of the importunate widow, we then see into the meaning here intended. So this cry must not be looked upon as if the Christians, deceased, were literally calling for vengeance, but their lives, which were precious, now poured out, were imploring for the establishment of Christ's kingdom. It is the inevitable law of justice that "he that sheddeth man's blood by man shall his blood be shed": "At the hand of every man's brother will I require the life of man." It is the blood that cries out, the spirit of all true Christians is like that of their forerunner. "Father, forgive them." These persecutions began in Asia Minor, the edicts were issued from the palace of Nicomedia, on the Asiatic side of the Bosphorus, in Bithynia. Diocletian, stirred up by Galerius, whom he had made Cæsar of the East, published the edicts, which, according to Gibbon, were intended "to set bounds to the progress of Christianity," or, as he expresses it elsewhere, "for the destruction of Christianity"; but the Lord preserved His own.

Diocletian, tired of governing the vast Empire himself, instituted two Augusti and two Cæsars to relieve his own burden. He reserved Thrace, Egypt, and the rich countries of Asia to himself: Galerius

had the Danube and the Illyrian provinces; Maximian had Italy, Africa, and probably Spain; whilst Constantius had Gaul and Britain. Afterwards Galerius married Diocletian's daughter, and so exercised very great influence upon his father-in-law. These persecutions, notice, would cause Christianity to travel Westward and Northward.

"And white robes were given unto every one of them." The white robes are the justification of the saints (Rev. xix. 8). This implies justification in the sight of God; they had sealed their testimony with their blood, and now, like Joshua, the high priest, in Zechariah iii. 4, 5, the Lord, Jehovah-Jesus, judged their cause and rebukes the adversary. But the final destruction of all the enemies of Christ is not yet to take place, and so they are commanded to rest yet, for a little season, until their fellow-servants and their brethren that should be killed as they were should be fulfilled. "A little season" and "little while" in Scripture phraseology indicates what, to our finite understanding, is a considerable period, but in God's sovereign mercy a thousand years are but as yesterday (Hag. ii. 6; Heb. xii. 26).

These saints are made to ask the question in order that the question may elicit an answer, which shall reveal to God's people that there is yet another great persecution which is to come hereafter. Now this persecution, of which this present vision is the climax, had been of great duration, extending from the time of the apostles even unto now, nearly 300 years, making up all the persecutions suffered by God's saints under Pagan Rome. May not, then, the other noble army of martyrs here alluded to embrace all those who have witnessed for Jesus throughout the Roman anti-Christian Apostacy, which, witnessing, will end in a GREAT TRIBULATION, such as was not since the foundation of the world, wherein the servants of Jesus will again be called upon, in the Roman earth, to testify in their blood. And after this, the kingdom will be given to the saints of the Most High, and the kingdom shall be the Lord's. This seems to be borne out in Revelation vii., after the sealing of the 144,000; we see the "Great multitude which no man can number" come through *the great tribulation*. The judgment of Babylon, the great whore, will not take place until she has made a last effort in a most cruel and vindictive way, not everywhere to the same extent, but in the Roman earth especially, when the cry will go forth, "Come out of her, My people" and "All Israel shall be saved."

CHAPTER III.

THE SIXTH SEAL.

“AND I beheld, and lo! when he had opened the sixth seal there was a great earthquake” (Rev. vi. 12-17).

From the days of the apostles up to the opening of this seal God had been offering through Israel, the Gospel to Rome; it had been planted in the city itself, and at first “their faith was spoken of throughout all the world” (Rom. i. 8). She had now, however, utterly rejected the dominion of the Son of God, and had persecuted the saints to death, and now her cup was full. “We would have healed Babylon, but she is not healed” (Jer. li. 9). Woe unto her. Rome pagan, the centre of the world’s idolatries, the mistress of the kingdoms, tolerated every religion but that of Christ. And this she denounced in her Senate. Now she must forfeit that pre-eminence which hitherto she had used against God’s people. This seal does not deal simply with the overthrow, however, of the Pagan religion, but also with the upheaval of the empire and its ultimate division. Had the HORSES represented the Roman Empire, then that empire shall have passed out of sight under the fourth seal. However, the sequel showed that it was Christianity, or more correctly Israel, receiving its *coup-de-grace* from Babylon, for death was the rider of the HORSE, and *Hades*, or the *hidden place*, followed with him. Precisely what we have seen did happen (p. 25), as witness the inscriptions of Diocletian still existing. Now the Horse “red,” “black,” or “pale” is seen no more. The WHITE HORSE alone, the emblem of the Anglo-Saxon Race (p. 17), however, will again be visible when it is seen winning the world for Christ (Rev. xix. 11).

Again it is recorded in Gibbon, under A.D. 285: “Like Augustus, Diocletian may be considered as the founder of a new empire,” and immediately before the persecutions, A.D. 303, Diocletian celebrated his twentieth year, “as well as the success of his arms, by the pomp of a Roman triumph.” “The arduous work of rescuing the distressed empire from tyrants and barbarians had now been completely achieved.” Where, then, is the burial of the empire under the pale horse? Where is the grave, its hiding-place? Now, with Israel, we know this was the case, as we shall see further the testimony of Augustine in the sealing of the tribes of Israel. But Israel shall yet be ransomed from Hades (Hos. xiii. 14, Exek. xxxvii. 12).

The EARTHQUAKE. There are, *it is said*, but three literal earthquakes mentioned in Scripture: (1) 1 Kings xix. 11; (2) Amos i. 1;

Zech. xiv. 5 ; and (3) that which took place at our Saviour's death ; and *we* must not forget also His Resurrection (Matt. xxvii. 51 : xxviii. 2) : the latter may have been very partial, and was therefore not reckoned. All other earthquakes mentioned in Scripture appear to be emblematic or symbolic, referring mostly to civil commotions and changes, *e.g.*, (Hag. ii. 6, 7 ; Heb. xii. 26, 28 ; also Isa. xxiv. 19-23) which refers to the punishment of the powers in existence and their replacement by others ; witness also the language used in Jeremiah iv. 23, 24, 28, prefiguring the destruction of Jerusalem.

"And the sun became as black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind, and the heaven departed as a scroll when it is rolled together, and every mountain and island moved out of their places." See references: Isa. xxiv. 23, xxxiv. 4, l. 3, lx. 19, 20 ; Ezek. xxxii. 7, 8 ; Joel ii. 31, iii. 15, 16 ; Amos viii. 9, etc., etc. We cannot but notice that this language always points to political revolution, the overthrow of kingdoms, and the passing away of nations. Again, the key to the sun, moon, and stars, representing heads of people, next in authority, and the elders of the race, is seen from Jacob's interpretation of Joseph's dream (Gen. xxxvii. 9, 10).

So in this seal we have prefigured the upheaval of an empire, the passing away of the reigning powers, their sudden removal by "a mighty wind" or irresistible great army. "Every mountain and island" refers to the nations and smaller communities out of which the empire was composed. For the explanation of a mountain, see Dan. ii. 33-34, Isa. ii. 2, Mic. iv. 1.

We have also a universal consternation among the "kings of the earth, and the great men, the chief captains and the mighty men," and likewise a general acknowledgment that all that is come upon them is owing to "the wrath of the Lamb." The language here used, "and the kings of the earth and the great men, and the rich men and the chief captains and the mighty men, and every bond man and every free man hid themselves in the dens and in the rocks of the mountains ; and said to the mountains and to the rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb ; for the great day of His wrath is come, and who shall be able to stand ?" is not too strong, looked upon heiroglyphically ; for we find Hosea x. 8 using much the same to denote the cutting off of Samaria and her king. The same language also is used by our Lord when alluding to the destruction of Jerusalem (Luke xxi. 30), and the language will be again applicable when the Lord "ariseth to shake terribly the earth" (Isa. ii. 21 ; Heb. xii. 26).

We have hitherto traced God's people Israel in the mystical Babylon, their fearful persecutions and martyrdom at the hands of their enemies ; we have heard their blood crying for vengeance to God, the Judge of all, "How long, O Lord ! holy and true, dost Thou not avenge our blood on them that dwell on the earth ?" And now here He is come to avenge them speedily.

It has been noticed that Constantius was obliged to prosecute a war upon Britain in order to restore the lost provinces to the Roman Empire, seized upon so successfully by Carausius and Allectus, and held by them for about ten years. Having recovered Britain, Constantius set up his court at York as Cæsar of the West. Here, in 306 A.D., he died. Long before, Constantius had married a British princess, the famous Helena (though some say she was of Dardania). The son and heir of this union was Constantine, afterwards surnamed the Great. Upon his father's death, Constantine assumed the imperial purple, and was crowned at York ; Gibbon says, in 308 A.D., "For the first, and indeed the last, time the Roman world was administered by six emperors. In the West, Constantine and Maxentius affected to reverence their father Maximian. In the East, Licinius and Maximin honoured with more real consideration their benefactor, Galerius." We quote these words of Gibbon because some commentators have attempted to make out that there "were no kings of the Empire, as the Empire was under one head," whereas history, we see, records six at this very time ; and immediately after this there were at the least four, until they all fell before the conquering power of Constantine. Let us remember also that Diocletian had but lately reconstituted the Empire, and established it upon a firm basis. Thus the sun, and moon, and stars, as well as the political heavens, appeared now fixed and immovable. Diocletian then associated with himself two Augusti and two Cæsars. After his death we find the East governed by three emperors, and the West likewise. These we have already enumerated. Maximian, acting upon the example of Diocletian, was induced to give up his title, and was succeeded by his son Maxentius, whereas Diocletian was succeeded by Galerius, and so the Empire passed under the rule of four emperors.

Maxentius, who was rightly named *tyrant* of Italy, now provoked Constantine to declare war against him. Constantine was already known as the favourer of Christians, and had adopted the cross as his military ensign. This abomination of the heathen Romans was seen "glittering in the helmets, engraven on the shields, and interwoven in the banners of the soldiers." The emperor's own person was adorned by it, wrought of richest materials, and with the finest workmanship. In his principal banner, the LABARUM, he dis-

played, at its summit, the once accursed emblem, with a crown of gold above it, and the monogram, $X\chi$, $P\rho$, the first two letters in the Greek, of the name of Christ. The reason of the adoption of this banner is given by Eusebius, who states it upon Constantine's solemn declaration, that on the eve of battle there appeared in the sky a cross of flame with this intimation :—

“In hoc signo vinces.”

“By this sign thou shalt conquer.”

After several and repeated overthrows, Maxentius gathered all his forces for a final struggle, with the Tiber in their rear, which forbade their retreat. After a noble stand against the onslaught of the Gallic horse, headed by Constantine himself, they yielded, and notwithstanding that repeated efforts were made, they were unable to recover. The confusion in the army of Maxentius now became general, and the dismayed troops, pursued by an implacable enemy, rushed by thousands into the deep and rapid streams of the Tiber. The Emperor Maxentius himself attempted to escape across the river by the Milvian Bridge, but the crowds which pressed together through that narrow passage forced him into the river, and he sank like a stone. His body was recovered the next day.

A bas-relief on Constantine's triumphal arch (still remaining) at Rome represents to us the terror of Maxentius and his army in their flight across the Tiber after their defeat in the battle of Milvian Bridge. In the famous picture of this battle, by Le Brun, the Labarum, or banner of the cross, appears so prominent among the standards of Constantine's army, and the consternation of the defeated Roman pagans before it is so strikingly depicted that it might also be deemed to be a comment of this part of the sixth seal's prefigurations (Elliott's *Horæ Apocalypticae*, Vol. I., p. 213). Truly, this is a forecast of the picture of the stone falling upon the mountain (Dan. ii. 34, 45). Also British and Gallic troops were they who were thus hurled against Rome, and these we affirm were Israelites.

After this battle Constantine became the sole Emperor of the West. Licinius, the Illyrian Emperor, was neutral, but Constantine assured his friendship by giving him his sister Constantia in marriage. While the festivities resulting from these victories were yet going on, Constantine was hastily summoned to the Rhine to resist the inroads of the Franks. Maximin, Emperor of the East, hearing of the defeat of Maxentius, and, nothing daunted, came to try his fortune, and to retrieve those of his secret ally, Maxentius. Licinius, hearing of this approach of the sovereign of Asia, went out against him. Licinius and Maximin each contended for complete sovereignty of the East. Before the decisive battle,

Maximin vowed to Jupiter that if he obtained the victory, he would abolish the Christian name. Licinius, in a dream, was directed to supplicate with all his army, the supreme God in a solemn manner. He gave directions for his soldiers to do so, and they prayed on the field of battle, using the very words which he had received in his dream. Victory decided in favour of Licinius. In consequence of this, Maximin published a cautious decree forbidding the molestation of Christians, but did not allow them liberty of worship. Struck with rage and disappointment, the tyrant, in the sad reverse of his affairs, slew many priests and prophets of his gods, by whose enchantments he had been seduced with the false hopes of universal empire in the East. Finding that he gained no friends amongst the Christians by this, he now published an edict in their favour, as full and complete as that of Constantine and Licinius. So amazingly were affairs changed that contending emperors now courted the favour of the poor persecuted Christians.

Galerius also, in the year 310, was smitten with an incurable disease; all his lower parts were corrupted; physicians and idols were appealed to in vain, an intolerable stench spread itself over the palace of Sardis; he was devoured by worms, and in a situation the most dreadful he continued a whole year. Softened by his sufferings he had published an edict by which, in 311, he took off the persecutions of the Christians and allowed them to rebuild their places of worship, and entreated them to pray for his health. - But Maximin was unmoved either by his clemency or by the example of Constantine.

After this Maximin was struck with a sudden plague all over his body; he pined away with hunger, fell down from his bed, his flesh being wasted away by a secret fire, and in his distress he seemed to see God passing judgment upon him. Frantic with agony, he cried out, "It is not I but others who did it." At length, by an increasing force of torment, he owned his guilt, and every now and then implored Christ, that He would compassionate his misery. He confessed himself vanquished, and gave up the ghost A.D. 313.

Notwithstanding the proofs Licinius had had of Divine interposition in favour of the Gospel during his contest with Maximin, we find the prejudices he had imbibed under Galerius operated at length. He took to persecuting all Christians, he expelled believers from his Court, dismissed from his armies all who refused to sacrifice, forbade any to administer to their wants, murdered bishops, and destroyed churches. He used enchantments, and once more Satan strove to recover the power he had lost. This brought on a war between Licinius and Constantine. Licinius put the truth or falsehood of the Gospel on the event of the war. It was an unwarrantable appeal,

but God answered him in his own way. He lost both his empire and his life.

So we find in all these cases the terrors of defeat must have been aggravated by a sense that their gods had failed them, and of the power of Christ, the Christian's God, against them. Thus, the "*kings of the earth*," Galerius, Maximin, and Licinius (as well as Maxentius by his defeat), the rulers who occupied thrones, acknowledged in their life and death "*the wrath of the Lamb*."

And now followed the destruction of Paganism itself throughout the Empire, before the progress and power of Christianity, a sweeping away from their high places in it of the Pagan powers and authorities, and this, not by the slow progress of opinion, but with circumstances of force such as to strike the Pagan opponents with consternation and dismay. Under the first shocks of this earthquake, the Roman earth had been agitated, and the enemies of Christians destroyed or driven into flight and consternation, so says Lactantius. In the political heavens the sun of Pagan supremacy had been darkened; the moon became eclipsed and blood-red; the system of worship changed; the stars had been shaken violently to the ground in many cases. All the stars of the Pagan heaven had not yet fallen, nor the heaven itself been rolled up as a scroll and vanished away; this was delayed a little for Jovian and Theodosius to accomplish.

When Constantine first triumphed, he yet gave toleration to the pagans to pursue their system of worship without molestation; but he soon gave great preference to the Christian faith, and as he advanced in life, in spite of the indignation and resentment of the pagans, he issued edicts for the suppression of their sacrifices, the destruction of their temples, and the toleration of no other religion save that of the Christians.

Constantine's successors were equally zealous for the destruction of paganism, with the exception of Julian the Apostate. Now Satan again did his best to restore paganism through him. Julian did all in his power to disprove the origin of Christianity and the deity of its Founder. In order to do so, he gave orders for the rebuilding of Jerusalem. The authenticity of this is of unquestionable credibility, for we gather it from the writings of one Ammianus Macellinus, no friend of the Gospel. His words are: "He (Julian) projected to rebuild the magnificent Temple of Jerusalem. He committed the conduct of the affair to Alypius of Antioch, who set himself to the vigorous execution of his charge, and was assisted by the governor of the province; but horrible balls of fire breaking out near the foundations, with repeated attacks, rendered the place inaccessible to the scorched workmen from time to time, and the element resolutely

driving them to a distance, the enterprise was dropped." No historical fact since the days of the Apostles seems better attested. This was in A.D. 363.

We are told that, conscious of his approaching end, Julian filled his hand with the blood (running from his wound received from a Persian lance on the battlefield), and casting it into the air, said, "O Galilæan, Thou hast conquered." These are remarkable words when we remember that all Julian endeavoured was to prove the fallacy of Christianity, and that he even invoked the prayers of the Jews on his behalf, knowing that to invalidate the Christian prophecies he must strengthen the hands of their determined enemies the Jews. His reign was but one year and eight months.

Jovian, his successor, was a shining light, and when offered the purple at a time when paganism must have predominated much in Julian's army, he said, "I am a Christian; I cannot command idolaters, and I see the wrath of God ready to fall on an army of His enemies." "You command Christians," exclaimed those who heard him, "the reign of superstition has been too short to efface from our minds the instructions of the great Constantine and of his son Constantius." Jovian heard with pleasure, and assented, and the Pagans amongst his army were silenced. His reign was but seven months. Jovian, however, declared Christianity to be the established religion, ordered Christians to be restored to their churches, recalled the exiles, and reinstated them in their privileges. From this time the century closes with the full establishment of Christianity in the in the Roman Empire. Under Theodosius paganism received its death-blow, "it never lifted up its head again," A.D. 395.

By this vision it is evidently intended to portray the passing away of the seat of government, the upheaval of the whole empire, and its ultimate division. The destruction of paganism was but a prelude to a still greater evil, because brought in under the semblance of Christianity. St. Paul, speaking of the Roman political power, says, "he who now letteth will let until he be taken out of the way" (2 Thess. ii. 7).

Gibbon relates that Constantine, after a tranquil and prosperous reign, "bequeathed to his family the inheritance of the Roman Empire; a *new capital*, a *new policy*, and a *new religion*, and the innovations which he established have been embraced and consecrated by succeeding generations." In A.D. 324 Constantine laid the foundations of a city destined to reign in future times the mistress of the east, and which survived the Empire of Rome itself.

It has been thought by many commentators that the language used in the sixth seal conveys the certainty of the end of all things, but is this so? This is called a "great earthquake." In Revelation

xi. 13 we have another "great earthquake" under the sixth trumpet, but the language there is not at all identical with this one; and again in Revelation xvi. there is another "great earthquake," under the seventh vial, which latter is characterised as "such as was not since men were upon the earth so mighty an earthquake and so great." There may appear some analogy between the first two here alluded to, but this is only because they point to the passing away of two systems, the first being that of paganism and the second papalism, or Rome pagan and Rome papal. For a similarity of language to this in Revelation vi. 12-17, compare Isaiah xiii. 9-14.

In a sense, the sixth seal may be said to comprehend the seven trumpets, the first four trumpets being the judgment upon Pagan Rome and the last three the judgment upon Papal Rome. The greater earthquake, however, has to do more with Eastern than Western, and is the destruction of the world power which holds the Holy Land in its grasp, and evidently combines together the whole of infidelity, whether proceeding out of the mouth of the dragon, or out of the mouth of the beast, or out of the mouth of the false prophet.

The "White robes given to every one of them" in the fifth seal does not seem to have been until the Emperors themselves justified the conduct of the Christians by confessing that Christ's religion was after all the true one. Not only had God Himself justified them by causing those who embraced the Christian doctrines to conquer their foes, but the opponents themselves finally justified them by at length consenting to disestablish paganism and acknowledge Christianity to be the established religion of the Roman Empire.

The preliminary judgments having now been effected, four angels (Rev. vii. 1) are represented as standing at the four corners of the earth restraining the winds of heaven; these winds, in symbolic language, are about to blow clean over the land, and sweep everything with the besom of destruction. In seeking for the literal meaning intended to be conveyed by these winds we have no difficulty, for Daniel vii. 2 presents us with the key. Here we have *four winds* striving on the great sea, representing the four Empires striving for the mastery over the nations. In Jeremiah xlix. 36, we have again the *four winds* of heaven brought upon Elam; these are the fierce anger of the Lord and the destruction of Elam by war. Again, in Jeremiah li. 1-2, a destructive *wind* is said to fan Babylon and empty her land; again the emblem of a destructive war. So these *winds* held back by the four angels denote terrible wars about to burst upon the earth, but restrained for a time, and with a special object.

From Gibbon, as usual, we learn the historical fulfilment. He

remarks that after the Constantinian revolution, "The threatening tempest of barbarians which so soon subverted the foundations of Roman greatness was still repelled or suspended upon the frontiers."

The question which presents itself to our minds is, why these impending judgments? Has not paganism received its death blow? Christianity has surely triumphed! We can only say that a form of Christianity has certainly been established, but not the religion of Christ. We find Milner recording: "The Christian world now became the scene of animosity and contention. The orthodox and the heretical did each their utmost to support their pretensions, practical religion was too much forgotten on both sides; and the former, from the want, or at least from the very low state of experimental religion, were deprived of the very best method of supporting the truth, by showing its necessary connection with true piety and virtue. The Gentiles beheld the contest, and triumphed; and in the theatres they ridiculed the contentions of Christians to which their long and grievous provocations of their God had justly exposed them."

The Arian controversy was at its height, the Church was imbued with it, the supporters of Arianism, including very many bishops, lived licentiously, and by every conceivable twist of argument from Scripture itself maintained their cause. Their doctrine was in opposition to Trinitarians and that propounded by Athanasius.

Another angel (Rev. vii. 2) is now seen ascending from the sun-rising, having the seal of the living God. The Angel here is probably the Lord Jesus Himself who seals His own, "in whom having also believed *ye were sealed* with the Holy Spirit of promise which is the earnest of our inheritance, unto the redemption of the purchased possession, unto the praise of His Glory" (Ephes. i. 13-14). These words are spoken to Israel, then in Asia Minor, and are here spoken of the same people now in the Roman earth. "And to you that fear My name, the Sun of Righteousness shall arise, and salvation is under His wings, and ye shall go forth as *עֲלֵי עֲלֵי*, Engli, *calves of the stall*" (satisfied, or well-fed) (Mal. iv. 2). Is this word ENGLI fortuitous, or inspired?—Ephraim is constantly spoken of as an ENGEL (Jer. xxxi 18; Hos. iv. 16, v. 5, 6; x. 11), bullock, heifer or calf, under tuition. Here we have the root of the word English, which word does not appear upon the page of history until this very period. These undesigned coincidences might be well considered in connection with so many other corroborative evidences.

In the vision of Ezekiel ix. and x., where we find the prototype of the vision in Revelation vii., we read of six men each with a slaughter weapon in his hand ready to destroy the city of Jerusalem; among them is seen a MAN clothed with linen, with a writer's ink-

horn by his side. The Lord commands Him to "go through the midst of Jerusalem and set a mark upon the foreheads of the men that sigh and cry, for all the abominations that be done in the midst thereof." To the others He said, "Go ye after Him through the city and smite, let not your eye spare, neither have ye pity, slay utterly old and young, both maids and little children and women ; but come not near any man upon whom is the mark." The vision, therefore, is very similar. Who was this Man? We find from Leviticus xvi. 4, Aaron, the High Priest, is clothed entirely in linen, and these are called Holy Garments, so he represents the ONE MEDIATOR between God and man, and this was in the ceremonial of the Sin-offering and the Scape-goat. So in Revelation vii., we are right in assuming that the Angel ascending from the East is intended to symbolise our only Intercessor, our One Mediator, who is able to keep those committed to His charge, and is here seen arising with salvation for His people.

IN THE MEANTIME THE ELEMENTS ARE RESTRAINED.

The sealed ones are called the "Servants of our God." *Servants* is a term especially applied to Israel. (Exod. xxxii. 13; Lev. xxv. 55; Deut. xxxii. 36, 43; Isa. lxxv. 15; Dan. iii. 26.) "Servants of the Most High God."

In Ezekiel, it is the city of Jerusalem devoted to destruction and the consequent sealing of an elect remnant. In Revelation vii. it is the Roman earth whose doom is in the balance, and the preservation of 12,000 out of every tribe of the children of Israel

The final destruction of Jerusalem did not take place for nearly 660 years after the prophecy in Ezekiel, but "the remnant, according to the election of grace" were sealed at once; this is because Jerusalem was just about to be overthrown. The prophecy concerned the portion left in Judæa after Nebuchadnezzar had taken Jechoniah into captivity and made Zedekiah king (2 Chron. xxxvi. 9-10). These are called the "evil figs" in Jeremiah xxiv. and yet among them were found some to be sealed. These "evil figs," the *sinners among my people*, and who refused the Lord Jesus when He came, were but "the chaff from amongst the wheat," who returned from Babylon (Josephus). The great body of the people remained behind. Ezekiel xi. 15, etc., shows us the "good figs" from amongst the Jews joined to their brethren of the ten tribes, and God promises to be a little sanctuary to them in the countries whither they shall come. That is, when Jesus came to His own the Jews, who till then were God's sanctuary, and they refused Him; Lo! He turned "to the dispersed among the Gentiles" (John vii. 35), and they did receive Him (Acts xviii. 28), and they became *the sanctuary* (Matt. xxi. 43).

If we consider the analogy to be drawn from Ezekiel ix, x., and

compare it with Revelation vii., we shall find a great similarity. In Ezekiel there are those who escaped the destruction of the city, and there are those who had previously been cast off. Here in Revelation vii. there are also two bodies of preserved ones: the first, the 144,000 saved from the Roman earth; the second, and by far the greater number, composed of all nations and kindreds and peoples and tongues rescued out of "the great tribulation," and this a great multitude which no man can number.

Might we suggest that the expression "of all nations and kindreds and people and tongues," or as in *Rev. vers.* ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν refers to the true and Catholic church of Christ, or in other words those to be gathered out from amongst the Jews and Gentiles (Rom. ix. 24), οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν. Of those who had been already sown in their midst, that is, Israel once cast off, but now in progress of gathering.

This expression seems to be in contrast with another, "they that dwell upon the earth," οἱ κατοικοῦντες ἐπὶ τῆς γῆς: these two expressions occur together but in opposition in Rev. xi. 9-10, where their difference of opinion is most marked.

In the enumeration of the twelve tribes in Revelation vii., the names of Dan and Ephraim are omitted. Some may assume that Ephraim is included with Joseph. Much rather we would venture to say that Ephraim, under his New Testament character, must appear as "a multitude of nations." This multitude of nations or "fulness of the Gentiles" having come in, will display to an astonished world ALL ISRAEL as saved (Rom. xi. 25, 26). Therefore we infer that Ephraim and his great multitude is the subject of Revelation vii. 9-14.

CHAPTER IV.

DAN SHALL LEAP FROM SHAME (Heb. Bashan). Deut. xxxiii. 22.

"Dan shall judge his people as one of the Tribes of Israel" (Gen. xlix. 16). Why then is Dan not sealed? Simply because the sealing has to do with those of Israel who were in the Roman earth at the time of the vision being fulfilled. Dan, wholly as a tribe, had passed on into the place appointed (2 Sam. vii. 10; Isa. xxiv. 15). Dan never went into captivity (or shame). Search for him in 1 Chronicles ii. to ix., but you will search in vain: he had left Palestine before Jeroboam II. of Israel or Jotham of Judah, when the genealogy of the tribes was made (1 Chron. v. 17). It would be futile to refer to all the speculations made to account for Dan's omission, some

supposing that Manasseh should read Dan, etc. It is also supposed that he was the first to fall into idolatry, and for this reason is cut off. Did he then suggest the golden calf to Aaron? Was he the sinner at Baal-peor? The fact is they were all idolators, and Dan may have wished to escape from such a profane lot, seeing that judgment must come upon the guilty. Why is not Dan especially mentioned in 1 Corinthians x. 7-10? Then it was only 600 Danites who escape to Laish in Judges xvii. 1-7, a colony, not the tribe. Is the whole tribe which remained behind, 62,700 (Num i. 39), or 64,400 (Num. xxvi. 43) to be excluded for the freak of a small colony of 600? The case has only to attract a little clear thinking to dispose of such inconsistency. Another reason given is that if Dan has been reckoned there would have been thirteen tribes, and thus the significant number twelve would have been lost. Here again is another mistake, for if so, why not name Dan and leave out Manasseh, as he could easily have been supposed to be included in Joseph? Rather would we suggest Manasseh is mentioned purposely, as recalling the fact that Joseph had been made to "forget his father's house" (Gen. xli. 51). And here we arrive at a period when these tribes, though sealed, are forgetful of their origin. Ephraim is not mentioned, for as yet he was not "fruitful in the land of his affliction" (Gen. xli. 52). Then why is Levi mentioned? Under the Old Testament, Levi was not numbered, as he was the Lord's portion, but Jesus Christ being now come not of Levi, and His ministers not especially out of that tribe, the peculiar function of Levi being set apart for ceremonial purposes, is now out of place. He therefore resumes his position as one of the tribes of Israel, until Levi is again restored (Ezek. xlvi. 13). In the meantime some of the Levites, "the sons of Zadok who went not astray" (Ezek. xlvi. 13) have a special function assigned them (Jer. xxxiii. 21-22). We can leave our friend Landseer Mackenzie (whose *Monograph of Levi* we heartily recommend) to work this out. This was written long before we saw his work. Notice "Simeon and Levi are brethren," to be divided in Jacob and scattered in Israel (Gen. xlix. 5-7, and in Rev. vii. 7), they are now mentioned next to one another. When purified (Mal. iii. 3) they seem to be no longer "instruments of cruelty" or "brethren" in that sense (Ezek. xlvi. 22-25). Then notice also that in Ezekiel xlvi., Dan heads them all on one side, whilst Gad is on the other. Two young lions guarding the entrances to Israel's inheritance (Deut. xxxiii. 20-22).

So we suggest, Dan is omitted simply because he had already obtained the salvation of the Lord and was in safety in the British islands, which are not reckoned as within the Roman earth.

To be precise, perhaps it would be well to state that in Genesis

xlix. all the tribes are mentioned, for Joseph includes both Manasseh and Ephraim, Genesis xlviii. 15-22, as in Deuteronomy xxxiii. 17. Numbers i., ii. all are mentioned, but Levi *is not numbered*, being the Lord's portion. In Deuteronomy xxxiii. Simeon is omitted; he may, however, be left out by Moses to show his displeasure at his sin in the matter of Baal-peor (Num. xxv. 14), the tribe would naturally defend their prince, and a great slaughter took place of 24,000.

The tribe of Simeon numbered 59,300 at the commencement of the wilderness wanderings, and at the enumeration immediately following Baal-peor they were but 22,200. They were so insignificant at the time of the division of the land under Joshua as to have their inheritance taken out of the lot apportioned to Judah. In 1 Chronicles iv. 39-46 Simeon seems to have early imbibed a nomadic pastoral life, and wandered away from Israel towards Mount Seir. He might therefore have received his punishment, and afterwards been reinstated. Dan is not, however, excluded from the sealing in Revelation vii. because of his sin. For all had sinned.

DAN'S PREVIOUS FLIGHT INTO THE BRITISH ISLES.

And now we must prove our position. As before stated, Jacob in Genesis xlix. 16 says, "Dan shall judge his people as one of the Tribes of Israel." He is to be "a serpent in the way, an adder in the path to bite the horse's heels and cause the rider to fall backwards," In Deuteronomy xxxiii. he is "a lion's whelp and leaps from Bashan" (shame). In 1 Chronicles ii. to ix. we have searched in vain for Dan. We have seen from Judges xvii. his roving disposition; and from xviii. 12 his proneness to call places he passes through by his own name, such as Mahaneh-dan, *Dan's camp*, &c., &c.; and in verse 29 he changes Laish into Dan. The River Jordan is named after him דַּן יַאֲרוֹ from יָאָר a shining brook or flood, and דַּן. Another city between Lebanon and Hermon was called Dan-jaan. The Jordan to the north of the Sea of Galilee is called El-ur-dan. In Judges v. 17 Dan shows his propensity for the sea: "Why did Dan remain in ships?" In 2 Chronicles ii. 14 we find him intermarrying with the men of Tyre. In Ezekiel xxvii. 17-19 he is found trading with Javan (Greece) in the fairs of Tyre.

We find from Homer, Æschylus, Pindar, Euripides, Strabo, &c., that the Danai took an important lead in the affairs of Greece, that they were originally "slaves in Egypt," "the Divine seed," and had escaped from their brother Egyptus, that they were the children of Bela (Bilhah). Much later on we find from 1 Macc. xii. 5-23 and Josephus (Ant. xii., iv. 10) that in the year *cir* 180 B.C. the Lacedæmonians claimed affinity with the Jews as being themselves "of the stock of Abraham." "Arius, King of the Lacedæmonians, to

Onias the High Priest, sendeth greeting : It is found in writing that the Lacedæmonians and the Jews are brethren, and that they are of the stock of Abraham. Now, therefore, since this has come to our knowledge, ye shall do well to write to us of your prosperity." The Jews answered (Ant. xiii., v. 8) : "We joyfully received the epistle and were well pleased with Demoteles and Areus, although we did not need such a demonstration, because we were well satisfied with it from the sacred writings, yet did we not think fit first to begin the claim of this relation to you." Ancient historians trace the Lacedæmonians to the Heraclidæ, or *descendants of Hercules*, who without doubt was Samson of the tribe of Dan (Judges xiii. 2, 24-25). In the Gulf of Corinth, near the modern Lepanto, was a town called Calydon, *Heb.* "All of Dan" כל דן to contain ; from which doubtless comes Caledonia. His migrations are apparent to all in the names of the places to which he came and left his name behind, *Danube*, Dan's swelling or expansion ; *Daneister*, Dan's hiding place ; *Dan-apris*, now *Dan-eiper*, Dan's villages ; also the Don, and right across Europe into the British Isles we trace his trail.

In Keating's *History of Ireland* (p. 40) he says "The Dannans were a people of great learning, they had overmuch gold and silver . . . they left Greece after a battle with the Assyrians, and for fear of falling into the hands of the Assyrians came to Norway and Denmark (Dannemark) and thence passed over to Ireland." From *Annals of Ireland by the Four Masters* (note p. 121) "The colony called Tuathade-Dannan conquered the Firbolgs and became Masters of Ireland . . . were highly skilled in architecture and other arts from their long residence in Greece and intercourse with the Phœnicians." They have left their names in many places ; in the Lough of Belfast we find Donaghadee דנהאדי "Dan my witness" ; Dannonia and Caledonia elsewhere.

The date of the arrival of the first colony of the Dannans in Ireland is placed two centuries before the Milesians, who are said to have conquered them about 1000 B.C. These Milesians in *Keating's History* (p. 30) are said to have been sometimes called Gadelians, from a leader called Gadhol (which is the Hebrew for great). In both these names, Dannans and Gadelians, the reader will notice a singular identity with Dan and Gad.

On looking at Deuteronomy xxxiii. 20-22, we cannot help being struck with the juxtaposition and somewhat similar symbols used, thus :—Gad . . . "dwelleth as a lion," "Dan is a lion's whelp." And if we are right in assuming that Jeremiah landed at Tara, Gad is said to be seated "in the portion of the lawgiver, and he came with the heads of the people, he executed the justice of the Lord and His judgments with Israel."

Then as to the restraining of the four winds :—

The Goths were already settled in Pannonia and Illyricum, after the dreadful defeat of Valens at the battle of Adrianople A.D. 378. But after this, Theodosius came to the Empire, and Schegel (*Philosophy of History*) observes: "When Valens perished in the Gothic War, Theodosius contrived to conclude an advantageous peace with that people, and renewed the armed confederacy with the Goths which Constantine had formed. The Goths declared to Theodosius that so long as he lived, they wished to have no other king but himself." This period of tranquillity we may suppose to have continued with but this intermission (brought on by Valens' folly) from the reign of Constantine to the death of Theodosius, about 70 years.

AUGUSTINE OF HIPPO ON "THE SEALED ONES."

At this time Augustine,* the great father of the Church, afterwards the Bishop of Hippo, was born, and flourished. The Christians needed such men at that time, and God sent him to sweep away the cobwebs which were fast falling upon His Church. He wrote a great work called *DE CIVITATE DEI*, or *The City of God*, "meaning thereby a *Community or State*, made up of its citizens. The object of this work was to distinguish this *City, Commonwealth, or KINGDOM OF GOD*, from the *City, Commonwealth, or Kingdom of this World*; alike in respect of its constituency, character, privileges, present state, home, destiny:—its *CONSTITUENCY*, the whole body (not of the circumcised, or baptised, or professing; many of whom though *called* were not *chosen*; he distinguishes between the regenerate by baptism and the *elect*, the citizens of Jerusalem above) saying, that the former are often seduced by the devil, *i.e.*, to perdition, the *elect* never. 'They went out from us because they were not of us'; whilst the elect were predestinated by God's sovereign grace. Their *CHARACTER*, that of the love of God, contradistinctively to the love of self and this world; their *PRIVILEGE*, that of being enlightened, quickened, sanctified, and saved by the same Divine grace even to the end; their *STATE IN THIS WORLD*, that of pilgrims and strangers, with warfare and tribulation here appointed them; but with an assured *hope* of being all gathered at length to their heavenly home, in their Saviour's presence. In short, it was the very embodying of the idea of the 144,000 *elect, sealed ones of the Apocalyptic Vision, in a corporate form*: and both historically with regard to the past, and prophetically with regard to the future, the tracing out of their fortunes in this world and the next, contradistinctively to those of the kingdom of this world and its citizens.

*It is hoped our readers are sufficiently versed in ecclesiastical history not to confuse this man with 'Austin the Monk' of Roman notoriety.

"Even in regard of details, his description of this body of the elect agrees most exactly with that of the symbolic visions under consideration. He speaks of them not merely as *elect Israelites*, but specifically as God's twelve tribes of Election out of Israel's twelve professing tribes, and also of the constituency of the New Jerusalem. He asserts their *inviolability* as *God's sealed ones*, from real injury by "the Devil, or any of his instruments."

(The above is quoted from Elliott's "*Hore Apocalyptica*.")

This is the vision of the sealed ones ; now let us go back to the time before the persecutions began. St. James i. 17-18 wrote to the TWELVE TRIBES of "the dispersion" and told them of God's Divine gift to themselves. "Of His own will begat He us with the Word of Truth that we should be a kind of first-fruits of His creatures." God's good gift, let us not despise it ! St. Peter in his first epistle (i. 1-5 and ii. 9-10), writing to "the strangers of the dispersion," Israelites pure and simple, says :—mark where they then were—"scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ ; Grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that passeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed at "the last time." Not then, notice, but later on it should be seen. "Ye are a chosen generation (*race*), a royal priesthood, an holy nation, a peculiar people. that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light, which in time past were *not a people* (Isa. vii. 8), but are now "the people of God, which had not obtained mercy, but now have "obtained mercy." These words occurring in Hosea ii. 23 refer to Ephraim-Israel, and confirm to them under the New Covenant the promise in Exodus xix. 5-6, promised to Israel obedient. This is just what St. Peter says these Israelites were now appointed to, OBEDIENCE and the sprinkling of the blood of Jesus Christ. Our object is to prove the reality of these promises, and Augustine, as we have quoted, is a witness, though he could not have realised this as we do to-day.

So far, then, the sealing of the 144,000, to preserve them from destruction at the overthrow of PAGAN ROME. The chronology of which may run from, say, A.D. 378-447 as a commencement, and reaching until Israel is safe within the "place prepared of God."

But the Ephraim character of Israel is brought out as the result of the Great Tribulation, or PAPAL trial, through which Israel is to pass during 1260 years. At the end of which he will have become the "*mello-hagoiim*" of Genesis xlviii. 19, which is the "fulness of nations" of Romans xi. 25.

"And after this I beheld, and lo ! a great multitude, &c." If we look at the margin we are referred to the truth (Rom. xi. 25). This sealing has been, and is to-day, to many a great "*mystery*" and will remain so, until Israel has the blindness of unbelief removed, and this will be only when "the fulness of Gentiles" promised to Ephraim (Gen. xlviii. 19) "has come in." Ephraim not mentioned among the tribes above, is here seen as a "fulness of Nations" gathered *out of every kindred and people and tongue*. This great multitude, or Ephraim's fulness of Nations is to pass through *the* great tribulation. The 144,000 had passed through the Pagan tribulation ; these are passing, or have passed, through the Papal tribulation which, lasting 1260 years, is *the* great one. This may not be ended until Antichrist is fully revealed. Their final triumph is assured, for they are seen clothed with white robes, which is the righteousness of the saints, and with palms, emblematic of joy and rejoicing, in their hands.

It is thus seen that the seals have to do with God's ancient people Israel, the unveiling of His people now recovenanted in Jesus Christ. This view seems to be consistent throughout. The seventh seal will then embrace the seven trumpets, the seven vials being contained in the seventh trumpet ; the seventh seal overlaps all, and before its opening there is an anticipatory vision showing God's preservation of His people throughout all the coming judgments, trumpets, and vials. The seventh chapter stands in the same relation to the trumpet visions as the fifteenth does to the vial visions, the Temple where God's people serve Him (Rev. vii. 15 : xi. 19 : xv. 8) being alluded to in the first instance as the ultimate goal ; in the second, as "the mystery of God accomplished" (as in Rev. x. 7) in All Israel saved (Rom. xi. 25, 26) ; and in the last as Israel SAFE within her chambers, while the wrath of God is being poured out upon apostate Christendom (Isa. xxvi. 1-21). The 50th Psalm shows us God's pleading with His people, whilst He rebukes and tears in pieces the ungodly. The era of the resurrection is plainly indicated in this psalm.

No one can have carefully studied history during the opening of the seals and blowing of the trumpets without noticing the tendency of their action, *i.e.*, pushing true Christianity away from its original home in the East further and further West. Once grant that Israel is being forced into its island home, and all seems clear, the device of the Almighty Architect to build up His Throne in the British Islands

to set up His temple there, with the purpose of giving them a dominion which shall be "from sea to sea and from the rivers unto the end of the earth" (Zech. ix. 10). So under the seals is the gathering out of the nations, as witnessed in the coming over of Saxons, Jutes, Angles, Frisians, and Danes. Under the trumpets, Danes, Normans, Flemings, and Huguenots. Under the vials "rifts and remnants" and JUDAH, "Come out of her, my people," being the alarm note yet to sound.

The first assembling of Israel is clearly alluded to in Jeremiah xxx. 23 to xxxi. 2, the whirlwind of the Lord fulfilling "the intents of His heart" and bringing His people into their REST in confirmation of Micah ii. 10, "Arise ye and depart, for this (land of Palestine) is not your *rest*." This land foretold to David (2 Sam. vii. 10), foreseen by Isaiah xxiv. 13-16, is in "the uttermost part of the earth" in "the islands of the West." In the islands among the chief of the nations (Jer. xxxi. 10-17). The place of the throne of God (Rev. xii. 5) where the Man child is caught up, which is "to rule all nations" (Rev. vii. 1-8). The second gathering is out of the great tribulation as in Revelation xii. 14 and vii. 9-15. The last ingathering is yet to come, "the remnant of her seed" left "*in the earth*" who are yet to hear the cry, "Come out of her, my people" (Rev. xii. 17; xviii. 4). When the House of Judah shall yet walk to the House of Israel (Jer. iii. 18).

Thus Revelation vii. contains an epitome through all time of "the preserved of Israel" and He that gathereth the outcast of Israel saith I will gather also unto him others besides the gathered ones (Isa. lvi. 1-8). How very literal and real this is may be ascertained by reading the effect of God's purposes upon the non-Israelite, and yet His gracious promise to all who "Keep My Sabbaths and choose the things that please Me and take hold of My covenant."

THE SEVENTH SEAL.

"And when he had opened the seventh seal there was silence in heaven, about the space of half-an-hour" (Rev. viii. 1-6).

If our interpretation is right, the opening of the seventh seal should close the series of visions begun in ch. v. 1-5, 9 and 10, where "the four living creatures and the four-and-twenty elders fell down before the Lamb" (who had prevailed to open the book), "having every one of them harps and golden vials full of odours which are the prayers of the saints; And they sung a new song, saying THOU art worthy to take the book and to open the seals thereof, for THOU wast slain and hast *redeemed* us to God by thy blood out of *every kindred and tongue and people and nation*" (comp Rev. vii. 9-12). "And

hast made us unto our God kings and priests, and we shall reign on the earth" (cf. Exod. xix. 6).

Now, then, we have arrived at an epoch in the history of Israel which reveals to us how the sealed ones, whose history the sealed book contained, are to be emancipated from the bondage, tyranny, and oppression of the world-power, and are to be prepared for the glorious future which God has in store for them. The epoch is introduced by a solemn pause, an anxious moment of suspense, a silence or calm presaging the storm which is about to break, wherein the colossal empires reared up by the world are to give place to a new empire, "the Kingdom of the Stone."

And here let us ask our readers who are the REDEEMED? Who this Kingdom of priests unto God? And if they can show any other redeemed ones spoken of as a peculiar people, a holy nation, a chosen race, or royal priesthood than Israel, they are welcome to appropriate these seals to that nation or people. Was it not the nation of Israel who were sprinkled with the blood of the Lamb, and thus sealed for redemption out of Egypt? Were they not brought through the Red Sea sprinkling under Moses? Were they not made to pass under the rod in the Wilderness? And finally led into the promised land under Joshua. Were not these "the sealed ones"? And now, what is their condition? All the children that had been born in the Wilderness were not circumcised. Were they then cut off from the Covenant? No, by grace they were saved, for circumcision was the token of the Covenant on man's part, but God's part never fails, and His people are not cut off, because God is merciful and gracious, long-suffering and of great goodness. And it is "because Abraham obeyed My voice that God has sworn by Himself that in blessing I WILL bless thee" (Gen. xxii. 15-18). If God overlooked their breaking His Covenant in the neglect of the sign of circumcision, are we to suppose He will not similarly overlook our sin in passing through "the wilderness of the people"? We who have taken Jesus to be our circumcision (Col. ii. 10-12) and by faith believe we are the true circumcision (Phil. iii. 3), who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, will He not overlook also our neglect of circumcision?

But we have now been brought through the greater Egyptian darkness and are standing upon the shores of our new home in "the place prepared" for us—the British Isles. Arrived here, we are to meet the Captain of our Salvation, that we may undertake that great conflict prefigured by the fall of Jericho. This city is the key to the possession of the promised land, and must be overcome by faith. The walls will fall by Israel following the Ark, THE LORD JESUS "whithersoever He goeth" (Rev. xiv. 1-5), as this vision clearly

intimates, to be the function of the REDEEMED who have now learnt "the new song" (Rev. v. 9) and by *shouting* (Josh. vi. 10, 16, 20) Babylon will fall (Rev. xiv. 8) when we are commanded to SHOUT.

This, of course, cannot take place until the appointed time. Each trumpet has its day, but the last day is a heading-up of all the trumpets in the final fall, when "the kingdoms of this world shall become the Kingdom of our Lord" (Rev. xi. 15).

But the beginning of this epoch, which ushers in the appearance of the Kingdom of the Stone, and ends at the final demolition of (Jericho) Rome, is marked by this awful silence on the part of the spectators in Heaven in wondrous admiration, and is reflected upon earth by another like suspense or cessation of operations, affecting Rome itself, whilst "the seven angels prepare themselves to sound." During this half-hour's silence these seven angels had given to them the seven trumpets. The fiat of the Almighty has written upon the world-power MENE MENE TEKEL UPHARSIN. The iron strength of Rome was now forfeited. The fourth kingdom was to be divided up into ten kingdoms, never to be re-united physically until the last great struggle, when the Stone, having become a great mountain, shall fall upon it and break it into powder. (Rev. xvii. 11-14 and Dan. ii. 35; Matt. xxi. 44).

But let us return from the contemplation which must have caused this silence in heaven to the realities during this interval being enacted here below. "About the space of half-an-hour" must be measured upon the dial of St. John's day that he was in the Spirit "the Lord's day." Was this a 12 hour day or 24 hour? Our Lord says "Are there not 12 hours in a day?" If the whole of this book of Revelation took only 12 hours to reveal, the half-hour would represent about 77 years or more, so we assume. The wars of Constantine were over A.D. 324, bringing us to the beginning of the fifth century, as it says "about the space of half-an-hour." Now what earthquake took place about this time? It was none less than the severance of Britain from the Roman Empire. This severance was attended by

"VOICES AND THUNDERINGS AND LIGHTNINGS."

These voices and thunderings and lightnings we take to be commotions in Britain, Gaul, and Spain which preceded the severance of Britain. "In the year A.D. 350 we read of one Magnentius, a Gaul of British blood who had attained a high rank in the army of the Emperor Constans, assumed the imperial crown at Autun, caused his master to be put to death, and was recognised in his stead by Britain, Gaul, and Spain. In the sanguinary battle at Mursa he was vanquished by the Emperor Constantius (A.D. 351), but escaping

into Gaul, and pursued by that Sovereign's troops, he turned fiercely upon them, and won the battle of Pavia. In a subsequent conflict at Mont Seleucus, finding defection among his troops, Magnentius fell upon his sword and died (A.D. 353), having brought great misery upon the three countries from which he had recklessly exacted money and men. Paulus, a Roman officer, being sent into Britain by the Emperor Constantius to institute inquiries, cruelly persecuted all persons who were known or supposed to have favoured the cause of Magnentius.

"During the first two centuries of Roman occupation, vast multitudes of the Cymry and Lloegrwys either fell sword in hand whilst desperately contending for freedom, or were slaughtered after battle in cold blood. When at last those tribes resigned themselves to subjection, it became a part of each proprætor's policy to diminish the number of inhabitants capable of bearing arms, and so to weaken Britain as to augment the strength of Rome

"The legions were regularly recruited from Britain, even when the country was but partly conquered, and the levies of men increased. . . , During the long period of bloody strife which preceded the fall of the Western Empire, Britain furnished a fourth part of the Roman armies, Gaul, Spain, and Illyricum supplying the rest.

"Besides all these enforced drains upon the military strength of the nation, much of its youthful blood was spilt in defending the country against local assailants, and still more was poured out wastefully by means of voluntary enlistments in fighting the battles of ambitious adventurers."

In A.D. 367 Britain was being ravaged by Picts and Saxons. Then we have in A.D. 383 Clemens Maximus, a Celt of noble birth, ambitious and popular, who assembled a vast army of native Britons, prepared a fleet, and boldly advanced across the Channel and attacked the Emperor Gratian in Paris. Gratian fled, and was ultimately slain. Theodosius, compelled by circumstances, signed a treaty of peace leaving Maximus "emperor of the provinces beyond the Alps." Maximus set up his Court at Treves. He taxed Britain heavily, and his brother-in-law, Cynan, is said to have led 60,000 Cymry and Lloegrwys over to his assistance. Aspiring to the possession of the whole Western Empire, Maximus (A.D. 387) led his forces into Italy, took Valentinian by surprise and made a triumphal entrance into Milan. Valentinian sought the protection of Theodosius the Great, who encountered Maximus in Pannonia, defeated him, and pursued him to Aquileia, where he was beheaded by the soldiers. His son Victor Augustus was also put to death. Thus the Western Provinces were again restored to the Empire A.D. 388.

Whilst Alaric and his Goths were ravaging Italy, the soldiers of

the Western Empire were gradually recalled to muster round Honorius at Ravenna. The British walls and stations being consequently left ungarrisoned, afforded an easy entrance to all marauders A.D. 407. The British garrison, impatient of distant and nominal sovereignty, elected their own general (Marcus) Emperor of Britain; but soon, disgusted with his unfitness, they murdered him and elected in his stead Gratian Municeps, a Roman of British birth. After a feeble reign of four months, Gratian experienced the fate of his predecessor.

A.D. 407.—They now elected a common soldier merely because he chanced to bear the name of Constantine. This man possessed the ability and courage as well as resolution necessary for his new position. Enlisting all the Cymry and Lloegrwys who were then capable of bearing arms, and collecting together all the Roman soldiers that were then in Britain, he took them across the Channel, landed at Boulogne, obtained recognition from the cities of Gaul, and gained some military success against their German invaders. Having defeated the army sent against him by Honorius, he turned his arms against Spain, obtained the general recognition of his authority in that country, and reigned as Emperor from the Friths of Alban to the Pillars of Hercules A.D. 408. After many sieges and defeats Constantine was at last taken captive to Ravenna, but ere he reached that city he met with the Messenger of Death.

AN EARTHQUAKE.

But “the stone was to be cut out of the mountain without hand” (Dan. ii. 45). In A.D. 409 an imperial missive addressed by Honorius arrived in Britain, virtually resigning possession of the island and commending its defence to the care of the native inhabitants.

Without waiting, however, for the imperial consent, the native kings, having experienced the helplessness of Honorius and the neglect of Constantine, reasserted their independence, and prepared to defend their country against its foes. No action on the part of Rome was taken to recover her lost possession.

One of the earliest acts of the authorities in Britain was the election of the eldest surviving son of the Emperor Maximus and Elen his wife to be Pendragon of Britain. “Owain ab Maxim has left to posterity the fame of a beneficent and valiant monarch. By him the payment of imperial tribute was finally abolished, he repulsed the irruptions of the Northern Britons, and zealously promoted the diffusion of Christianity.”

Thus was Britain the fifth empire of Daniel, “the stone cut out *without hands*,” not as an act of war—but by God’s overruling Provi-

dence, and yet with accompanying "voices and thunders and lightnings" in the earth (or Roman Empire) as we have seen, by the *earthquake* severed from that Roman power; and became the natural home henceforth of the tribes of Israel who were awaiting to take possession. For it would have been impossible whilst under the disciplined protection of the Roman armies for such an invasion to take place as almost immediately ensued by the arrival of the dribblets of Jutes, Saxons, and Angles which came over in the course of the next hundred years.

"Strange retribution, that whilst the sun of Rome should from this period sink (*never to rise again in its former glory*) to rise no more, that of Britain should emerge slowly from the storm and clouds that threatened nothing but future darkness, and burst at length into a golden blaze whose brightness now gilds the remotest regions of the earth." (*History of Anglo-Saxons*, by Thomas Miller, ch. viii. p. 64).

The Book of the Inheritance once sealed, when the last seal is broken, the people formerly bound up in secrecy now emerge in order to compete naturally with the kingdoms of the world, but having passed through the ordeal of Gentilisation, they themselves are looked upon as Gentiles. The breaking of each seal shows the people under their different phases or characters until God's hand is seen in their marvellous preservation. This is read of in that wonderful chapter which succeeds the opening of the sixth seal, which tells both the end and the beginning of their REDEMPTION until they are seen ALL washed in the blood of the lamb (Rom. xi. 25, 26).

But there is a vision in the eighth chapter which reveals to us two systems of worship: the one the true worship of God's people Israel, that portion then in the British Isles; the other of the coming Apostasy in the Roman earth. These true worshippers, approaching God through the only channel of His appointment, the Altar, and the only true Priesthood, the Lord Jesus Christ, their prayers as incense arise out of the Angel's hand, and bring down the blessing which releases Israel from her despotic tyrant, and in answer to their prayers the severance of Britain takes place. But evidently there is also a contrast in verse 5; "And the Angel took the censer and filled it with fire of the altar and cast it into the earth. And there were (in the earth) voices and thunderings and lightnings and an earthquake." Evidently the vision of the true worshippers whose prayers are accepted is in order to teach by "*condemnatory allusive contrasts*," as Mr. Elliott* has intimated, that a false worship was at this very moment being carried on in the Roman earth, or else whence the indignation and wrath denoted by *the fire being cast into the earth*?

This explanation must be reserved for a future elicitation. Suffice

* "*Hæc Apocalypticæ.*"

it here to say that Dean Waddington in his *History of the Church* tells us of the serious fall of the Church in the Roman Empire towards the close of the fourth century, which resulted in veneration of bones and relics and the worship of saints. Gibbon, in his characteristic way, Vol. II. chap. xxviii., heads the chapter of this period "Final destruction of Paganism—Introduction of the Worship of Saints and Relics among the Christians," pp. 111-115.

Eunapius the pagan, in A.D. 396: "There are the gods the earth now-a-days bring forth—these the intercessors with the gods—men called martyrs; before whose bones and skulls, pickled and salted, the monks kneel, and lay prostrate, covered with filth and dust." And the Manichæan Faustus, A.D. 400, says: "You have but exchanged the old idols for martyrs, and offered to the latter the same prayers as to the former."

Now "the saints" on the other hand in Britain, or God's Israel, are seen at the same time worshipping God through Jesus Christ alone. This is supported in an address by Hilary, Bishop of Poitiers, to the British Church and bishops at this time. He writes:—"I congratulate you upon having remained undefiled in the Lord, and untainted by all the contagion of detestable heresy. Oh! the unshaken steadfastness of your glorious conscience! Oh! house firm on the foundation of the faithful rock! Oh! the unimpaired and unmoved constancy of your uncontaminated Will." (*Gleanings from Ecclesiastical History*, p. 40).

Thus was Israel in Britain justified in the eyes of her Redeemer, and her course again begun as the Stone, giving her thus a new trial; under which we shall find she is again subjected to a most pernicious and specious form of deception which has truly been termed "Satan's masterpiece," not by Rome as a military power any longer; but as a gaudy and attractive system which courts by ecclesiastical charms and wiles, to again envelop her former enemy.

But Israel's hope is in her Lord, for although she should go EVEN TO BABYLON, thence by the Word of God shall she be delivered (Micah iv. 10). We saw this at the glorious Reformation, we shall see it yet again when her fawning and flattering deceptor stands revealed as

"BABYLON THE GREAT, THE MOTHER OF HARLOTS."

May God in His mercy open our eyes, the eyes of our Bishops, Senators, and King, and hasten our Redemption!

CHAPTER V.

THE TRUMPETS PRELUDE.

WE have seen in our former researches how the British Islands had formed the home of the first emigrants from Palestine, how these had become converted to Christ, how under Constantine the Great, British born, many of these Israelites or British had gone forth, assisted by their brethren of Gaul, to the Conquest of Roman Pagan, and been instrumental in establishing the faith of Christ in the Empire of the West, and indirectly to the East also. We have noticed that Rome paganised Christianity, and Britain remained, in contrast, comparatively pure and true to Christ. We have seen how Britain was gradually shaking off her Roman conqueror and learning to take care of herself, how in the act of doing so she sometimes asserted her own independence, and finally how Rome, preparing to protect herself against the coming hosts of barbarians, had renounced Britain from all allegiance to herself; and, in fact, how Britain had calmly assumed her own independence, not by force of arms on either side, but by the concatenation of circumstances. This we assumed to be foretold in Revelation viii. 2-5.

We pointed out that the EARTHQUAKE denoted the breaking away of "the stone cut out from the mountain without hands" (Dan. ii. 34-45) historically. The Trumpets in the first instance have for their object the preventing of Rome from again acquiring possession of Britain, in that the events portrayed by them, being visitations upon the Roman Empire, Rome had enough to do to mind her own affairs without looking after those of Britain.

We would before passing on to the continuation of the historical view of the events transacting under the trumpets wish to allude to a fact which probably escapes the attention of the ordinary reader, and yet which to our mind magnifies the grace of God and His wonderful foreview in the preparation of a place of safety for His people.

How often such an expression takes place, "I have appointed a place for My people Israel"; "Where I went to cause him to rest"; "A place prepared of God"; "Into her place"; "The wilderness," etc. ! All these evidently show that God takes especial care of His people. In a work entitled *Scientific Confirmations of Old Testament History*, by G. F. Wright, D.D., LL.D., F.G.S.A., 1907, the writer has a chapter upon "Physical Preparation for Israel in Palestine," showing us how utterly impossible, humanly speaking, the enemies

of Israel would have found it to dislodge her, or even molest her, had she remained but faithful to her God. In the same way God has prepared beforehand the British Islands as "a place appointed for My people Israel," where "they shall move no more, neither shall the children of wickedness afflict them any more as beforetime" (2 Sam. vii. 10). In the July and August numbers of *The Covenant People*, 1901, reference is made to the *Leisure Hour* for 1874, p. 421-3, wherein is a map reproduced in *The Covenant People*, and an article headed "The Early Geography of the British Isles."

It is here shown how Britain once formed a part of the Continent of Europe from the Norwegian coast right away down to Brittany, there being at that time but an estuary in the north close round the coast of Norway and Sweden. This estuary forms to-day a very deep-water channel of narrow dimensions, whereas the rest of the submerged portion is 80 fms., 30 fms., 20 fms. only, in depth between Britain and the Continent, the deep water just outside Ireland and Scotland suddenly descending from 70 and 80 fms. to 2,000 and 1,200 and 900, etc. Besides which, in the shallows are to be found submerged forests, with buried trees still standing in their own vegetable soil, although beneath the waves. We may discover even now on our East Coast traces of the old coast line of not many centuries back, once containing houses, churches, and villages, now submerged. There is no doubt, from the tracings of the present rivers and their prolongation into the German Ocean and North Sea, we can reconstruct by series of soundings the old water-course which formed, in the long ages past, the river up which the sea, breaking in, caused eventually the SILVER STREAK which under God has been Britain's protection hitherto.

At the risk of being thought wearying we must subjoin an article from Blackie's *Science Reader*, No. IV., pp. 110-113, under "Animal and Plant Life," Part II., by the Rev. Theodore Wood, F.E.S. This will show how in the providence of God the severance took place.

"THE PIDDOCK OR PHOLUS.

"1.—As we walk along those parts of our sea-coast in which the cliffs are composed of limestone or chalk, we often notice that the rocks are perforated by a great number of round tunnels, each of which is sufficiently large to admit of a man's little finger. These are the burrows of the piddock, a most remarkable shell-bearing mollusc. So remarkable is it, indeed, that we may describe it, without exaggeration, as one of the most wonderful of living animals.

"2.—Let us suppose we have before us a piece of chalk which has been pierced by these creatures, and that we have carefully split it open with a mallet and chisel. There lying in one of the tunnels is the piddock that made it—a long cylindrical bi-valve, or in other

words, a mollusc with a double shell hinged firmly together at the back. When we look at its shell, we notice that it has a number of raised lines which cross and re-cross one another, causing its surface to resemble that of a rasp.

“3.—It is by means of this shell that the tunnels are made. When a piddock wishes to bore a hole in the chalk, it first of all takes a firm hold with its ‘foot,’ or that part of the body which can be pushed out from between the shells and used in locomotion, and then begins to turn slowly from side to side. The sharp edges of the shells, of course, very soon cut a small groove, which is quickly enlarged by the action of their rasp-like surface upon it. And before very long the animal is buried in the rock.

“4.—But you ask whether its burrow does not soon become choked by the limestone thus scraped away. Most probably this would be the case were the piddock formed like many other molluscs. But Nature has furnished it with a special instrument for keeping its tunnel clear.

“5.—No doubt you remember the ‘siphon’ of the cuttlefish, by means of which it swims. The piddock has a siphon of exactly the same character, through which a jet of water can be expelled with no little force. So when the burrow becomes clogged by the particles of chalk that have been scraped away, all that the animal has to do is to eject a jet of water, which washes out the tunnel and removes the obstruction.

“6.—But in which respect is the piddock so wonderful? What reason have we for describing it as ‘one of the most wonderful of living animals’?

“7.—Let me try to explain. First, then, we must bear in mind that the action of the sea of itself is scarcely sufficient to cut a channel through limestone, or even through the softer material of chalk. When the waves beat upon a rock or cliff, the result is, not to wash it quickly away, but to cover it with a coating of seaweed, which prevents the water coming into contact with it. Yet we know that the sea is constantly washing away our chalky cliffs. How, then, does this process take place?

“8.—Chiefly by the assistance of the piddock. The sea, if unaided, would make very slow progress indeed. But the piddock drives its tunnels through and through the rock, until it reduces it almost to a condition of a honeycomb. Then the sea beats into them, and washes the dividing walls away, with the result that the cliffs above fall. Sea and molluscs together, therefore, succeed in accomplishing what the sea could not perform alone; and peninsulas are slowly changed into islands by the combined action of the two.

“9.—Geologists tell us, indeed, that our own country was formerly a part of Europe, and that it would be joined to the Continent even now if it had not been for the incessant labours of the piddock. This shell-bearing mollusc, then, has been mainly instrumental in converting England into an island, and so in shaping the entire course of modern European history.

"10.—For we all know that for many centuries past our country has been protected from invasion only by that arm of the sea which we call the English Channel. But for this channel, most probably, the English would never have become a separate nation; certainly they would never have attained to their present position and eminence, for they would long ago have been overcome by the great armies of the Continent. And so it is that the modern history of Europe, and indeed of the entire world, has been shaped and directed by one insignificant shell-fish. For to the piddock is due the existence of the English Channel; and it is that Channel alone which has enabled England to become and remain the mistress of the seas."

So far Science and Geology are seen to work together in proving the manner in which Israel became "*a people to separation, and not reckoned with the nations*" (Num. xxiii. 9). To think that this little animal should have been instrumental in thus preparing our home shows us how the Almighty makes use of the most insignificant agents to perform His Will. Just as previously the GREAT FAULT in Palestine which depressed the Valley of the Jordan was foreordained of God to afford protection to Israel of old, so the SILVER STREAK has also been prearranged by the same loving Hand. "He that keepeth Israel shall neither slumber nor sleep," not even if air-ships or sub-marine warfare render the English Channel no more a natural defence. To try our faith we may yet be led to imagine evil will come upon us, but Revelation xv. is written for our comfort, together with Isaiah liv. 14-17.

It has been suggested by many commentators that some analogy exists between the Old and New Testaments, such as type and anti-type; and if we want to arrive at an understanding as to the meaning of the trumpets we must inquire into their significance in the days of old. Our references would take us to Leviticus xxv. 9; Numbers x. 1-10; Joshua vi. 4-20; and others; but Joshua is especially to our point. Here we see that Jericho, regarded as the stronghold of wickedness and idolatry, is besieged by the people of God, led by their invisible "Captain of the Host of the Lord." He revealed Himself to Joshua alone, the children of Israel obeying him who was appointed to be their leader by God.

Imagine how apparently senseless must have appeared the conduct of those Hebrews as they compassed the city each day once. Consider their order of march; the priests with the trumpets, the ark, the armed men and the rereward; and then look at the wall of the city, with all the armed men of Jericho, first of all intensely excited, not knowing what was about to happen, how each day these would be bolder and bolder, and at last laugh to scorn such apparently aimless folly. The climax of amusement must have been reached as they witnessed the early preparation of the seventh day—the repetition of

the former six days' work, only now carried on seven times. The silence of the hosts of Israel all the time until Joshua commanded them all to shout must have struck the besieged, but laugh no doubt they did till it was realised that

“ Humpty Dumpty sat upon a wall,
Humpty Dumpty had a great fall.”

Is not all this but a prefigurement of “Babylon is fallen, is fallen?” Is it not to teach us that by faith in the preached Gospel Israel of the present dispensation is to win the victory over her great foe? It foreshows that the Gospel was to be preached by the priests of the Lord only at first, but in the last time, under the seventh trumpet, there is to be a universal proclamation, such as is seen in Revelation xiv. 6-12 and xix. 1-3.

Notice again there is some communication with the guilty city, so as to bring out from their midst those who, like Rahab, have fastened upon their houses “the line of scarlet thread.” For we are told, “And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had, and they brought out all her kindred” (Josh. vi. 23). All this we take as a type to point out the effect of the Gospel preaching under the six trumpets, with a great acceleration of energy denoted by the people shouting under the seventh, this last being, “Come out of her, My people, that ye be not partakers of her sins, nor receive of her plagues” (Rev. xiv. 8-10; xviii. 4). We are now in the days of the sounding of the seventh trumpet. The kingdoms of this world are about to become the kingdoms of our Lord and His Christ. We await the fall of Great Babylon with intense anxiety. This final trumpet blowing is probably alluded to in Isaiah xviii. 3: “All ye inhabitants of the world and dwellers upon the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth with a trumpet, hear ye.” This points to a far greater zeal and energy on the part of Israel in preaching the Gospel in the latter days than was ever witnessed since the opening of the first seal. (Rev. xiv. 6-10).

THE FIRST TRUMPET.

“The first Angel sounded and there followed hail and fire mingled with blood, and they were cast upon the earth.”

Hail is generally used to denote a woe from a colder region or from a northerly direction; fire, the ravages of war; blood, the terrible butchery and slaughter surely following in its wake.

We find immediately on the death of Theodosius the Great, “the Gothic nation was in arms,” “they deserted their farms at the sound

of the trumpet." The barriers of the Danube were thrown open, and the savage warriors of Scythia issued from their forests. The uncommon severity of the winter allowed the poet to remark that "they rolled their ponderous wagons over the broad and icy back of the indignant river," "the various troops were irregularly spread from the woody shores of Dalmatia to the Walls of Constantinople." Constantinople owed its deliverance not to the wisdom and valour of Arcadius and his followers, but to the strength of the city itself, which Alaric, the artful leader of the Goths, prudently relinquished for easier sport. "Alaric disdained to trample any longer on the prostrate and ruined countries of Thrace and Dacia, and he resolved to seek a plentiful harvest of fame and riches in a province which had hitherto escaped the ravages of war." So he turned his armies into Greece. Here "he massacred all the males of an age to bear arms, and drove away the beautiful females with the spoil and cattle of the flaming villages." From Greece the conqueror carried his arms into Istria and Venetia over the Julian Alps (A.D. 400-403), whence he pushed his way on to Milan. Stilicho, the brave and undaunted general of the West, recalled the legions of Rome from the most distant provinces, even from Britain, to resist the invader, and after great hardships defeated Alaric in the plains of Pollentia, when he had nearly secured the person and court of the Emperor of the West (Honorius). After his defeat Alaric "broke through the unguarded passes of the Apennine, to spread desolation over the fruitful face of Tuscany and to conquer or die before the gates of Rome." The capital was saved by the active and diligent spirit of Stilicho, who repulsed the enemy and purchased his withdrawal from the place. Alaric then marched into Verona, intending to secure the important pass of the Rhoetian Alps, but here he was again defeated, and but for the moderation of his enemy must have ceased for ever his rapacious appetite for conquest. It was at this time (A.D. 404) that Honorius fortified Ravenna, which thus became till the middle of the eighth century the seat of government and the capital of Italy, not only to his feeble successors but to the Gothic kings, and afterwards Exarchs occupied the throne and palace of the emperors.

We follow Gibbon, notwithstanding the criticism of modern authors, since no better account is given of the cause of the Western march of the Huns. At this time also (A.D. 400-406) "a furious tempest existed among the nations of Germany, who yielded to the irresistible impulse that appears to have been gradually communicated from the eastern extremity of the continent of Asia." Toulon, a youth of daring temperament, at the head of a numerous people distinguished by the appellation of *GEUGEN*, in the course of time overran the whole of northern Asia, from the Corea to the River

Irtish, he then vanquished in the country to the north of the Caspian Sea the nation of the Huns. These Huns retreated from the victorious Geougen, and in their hasty flight chose the rich and level plains of the Vistula towards the Baltic. These regions were inhabited by the Suevi, the Vandals, and the Burgundians, who in their turn determined to relinquish to the newcomers their woods and morasses. The result of this was that in A.D. 405 the Vandals, Suevi, and Burgundians, a mighty host under the haughty Rhadagaisus, afterwards complemented by the Alani cavalry, also by many Gothic adventurers who eagerly flocked to his standard, marched from the northern extremities of Germany almost to the gates of Rome, and left the remains of his army to achieve the destruction of the West. These "barbarians acquired from the junction of some Pannonian deserters the knowledge of the country and the roads; and the invasion of Gaul which Alaric had designed was executed (A.D. 406, December 31st) by the remains of the great army of Rhadagaisus." "This memorable passage of the Suevi, Vandals, Alani, and Burgundians, who never afterwards retreated, may be considered as the fall of the Roman Empire in the countries of the Alps." "The banks of the Rhine, like those of the Tiber, were crowned with elegant houses and well cultivated farms." "This scene of peace and plenty was suddenly changed into a desert, and the prospect of smoking ruins could alone distinguish the solitude of nature from the desolation of man. The flourishing city of Mentz was surprised and destroyed, and many thousand Christians were inhumanly massacred in the Church. Worms perished after a long and obstinate siege, the consuming flames spread (A.D. 407) from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul." That rich and extensive country was delivered to the barbarians, who drove all before them in one promiscuous crowd—the bishop, the senator, and the virgin—laden with the spoil of their houses and altars. After this they entered Spain, and overran and ravaged it in like manner. "At length, satiated with carnage and rapine, and afflicted by the contagious evils which they themselves had introduced, they fixed their permanent seats in the depopulated country."

See how effectually was Rome barred from doing anything to check the efforts of Britain to shake itself from the yoke of Rome (see p. 56). Consult the prophecy of Jeremiah xxx. 23, 24 in reference to the time immediately preceding the gathering of this portion of Israel into the Islands of the North and West.

Thus again we see "the Stone cut out of the Mountain without hands," and this prior to the fall of Rome and its division into the ten kingdoms.

In this instance we refer to the people belonging to the Stone Kingdom being pushed westward by the successive waves of nations rolling from east to west. The Geougen or Tartars pushed the Huns; the Huns pushed the Getœ, Ostrogoths, and Vandals; these pushed the Germans or Teutons, who in their turn eventually pushed the Saxons, Jutes, Angles, Frisians, Danes, and Flemings into their place prepared before of God (Jer. xxxi. 2-10).

Rhadagaisus in the meantime with the main body had advanced rapidly on Rome. Florence was reduced to the last extremity, but on a sudden they beheld the banners of Stilicho who advanced with his united force to the relief of the faithful city. Rhadagaisus was defeated and was ignominiously beheaded. Thus Stilicho deserved for the second time the glorious title of the "Deliverer of Italy"; but it was Italy alone at the cost of the Western provinces. For there remained of the army of Rhadagaisus 100,000 Vandals, Suevi, Burgundians, and Alans, for whom it was politic to open a way of retreat. Guided by some Pannonian deserters, they crossed the Alps and the Rhine, and fell upon Gaul, which had been denuded of troops to save Italy. This we alluded to on pp. 55 and 56. Meanwhile, Britain breaks away as pointed out. It is worthy of notice also that the British legions at this time were "composed of all the nations of the Empire, from the Don, the Euphrates, and the Atlas, to the Danube and the Rhine." "This mixed character of the British legions, a veritable *colluvies omnium gentium*, is one of the many elements of early British history that require attentive consideration. Of the military part of "the Romans in Britain," only a few were Romans. (*Ancient History*: Philip Smith, Vol. III., p. 732).

Was not this God's hand, Who, having scattered Israel, was by this means gathering them? They had been scattered through all the countries from the Don to the Rhine, and here is a means whereby they are gathered. It is a remarkable fact concerning the Ancient British race, by whatever name the individual may have passed under, "that the brain of the ancient Briton did not differ materially in weight, form, and certainly was not less than that of the modern English" . . . "our measurements and calculations tend to show a slight advantage in favour of the former." The British and the English are the two leading races in this consideration, and stand next to each other above Swedes or Germans (*Crania Britannica*: ch. ix., p. 237).

"We must not pass from this part of our subject without noticing the grandest event of all in this eventful period in British history—the *introduction of Christianity*. During these 465 years of Roman occupation what a change had this great moral power effected

in the British heart and life ! The people had lost their liberty, but had gained at the same time those great moral truths which gave liberty to the spirit while the person was a bondsman—truths which were destined as ages advanced to make Britain the ruling Power on earth—the home of liberty and the refuge of the oppressed of all lands.” (*The Pedigree of the English People*: Thomas Nicholas, M.A., Ph.D., 2nd edition, 1868, p. 104.)

Thus Britain, having gained its freedom by the act of God, was preparing to become the home of all the ten tribes, who as Jutes, Frisians, Saxons, and Angles were being impelled Westward by the Teutons, who themselves were being pushed by the hordes from the East. The first of these arrived in A.D. 449, or 22 years after the final departure of the Romans.

But to return. Rome was not grateful to her greatest general. Honorius, weak and suspicious, lent a willing ear to the insinuations of his favourite Olympius, who charged Stilicho with plotting to place his son upon the throne. The Roman legions, always jealous of the barbarian troops of Stilicho, were roused by an inflammatory harangue of Honorius. Stilicho's friends were massacred ; and the Defender of Italy himself was dragged from his sanctuary in the church at Ravenna, and executed as a traitor (August 23rd, A.D. 408).

The disgrace and death of Stilicho and the massacre of numerous barbarians in Italy, together with the discontent of numerous factions who followed Stilicho when living, opened the way for Alaric again to bend his steps towards the devoted city. By bold and rapid marches Alaric passed the Alps, crossed the Po, pillaging the cities that lay in his path, and gaining about 30,000 auxiliaries on his way, proceeded to Rimini and stretched his ravages along the coast of the Adriatic, and at length laid siege to the city of Rome itself. Famine was followed by pestilence : no succour arriving from Ravenna, the Senate sent envoys to make terms. But the proud Roman spirit had yet to learn the depth of its humiliation. They warned Alaric not to provoke to despair a numerous and warlike people. He replied, with an insulting laugh, “The thicker the hay, the easier it is mowed.” He demanded all the gold and silver and precious movables, and all the barbarian slaves. “What do you intend to leave us ?” he was asked. “YOUR LIVES !” However, he consented to take a heavy ransom, and retired into Tuscany, there to make his terms with Honorius's Ministers (A.D. 409). The Roman Court was at this time the scene of the bitterest domestic trouble, one Minister after another falling the victim of treachery and intrigue.

Honorius returned a haughty answer to Alaric's ambassadors, and the Goth for the third time turned his face towards Rome. This

time there was no drawing back, and Rome was sacked of all its riches. The troops had full swing for about six days, sparing no one except a ransom was paid for his life; this was fixed at a low rate for the poor. So cruel was the slaughter of the inhabitants of Rome that it is said the streets of the city were filled with dead bodies which remained unburied for a long time. "The despair of the citizens was sometimes converted into fury, and whenever the barbarians were provoked by opposition, they extended a promiscuous massacre to the feeble, the helpless, and the innocent."

On August 29th, 410, Alaric evacuated Rome and spread devastation and terror through all the southern provinces of Italy. As he was meditating a descent upon Sicily, his designs were defeated by a premature death. By the labour of the captive multitude they diverted the course of a small river (Busentinus), and erected a royal sepulchre adorned with the splendid spoils and trophies of Rome, the waters then being restored to their natural course. The secret spot where Alaric was deposited was for ever concealed by the inhuman massacre of the prisoners who had been employed to execute the work.

Thus ended the First Trumpet. "In less than seven years the vestiges of the Gothic invasion were almost obliterated and the city appeared to resume its former splendour and tranquillity."

Thus we see the whole of the Roman Empire, from the gates of Constantinople to the extreme West of Europe, given up to "*hail and fire mingled with blood*": under Alaric the Goth in the East from Constantinople to Rome; under Rhadagaisus the German in the Alpine provinces; and under Constantine the Briton in Gaul and Spain. Looking at the map we find that had the Divine revelation wished to use language to denote the woe coming upon the Roman earth, it could not have chosen a more fit expression than that here used: "*The first angel sounded, and there followed hail and fire mingled with blood, and they were cast into the earth*"; for we find none escaped except the surrounding extremities of Asia and Africa; the vision goes on to say, "*and the third part of trees was burnt up and all green grass was burnt up.*" In Isaiah xl. 6, 7 people are compared to grass and the glory of man as the flower of grass (1 Pet. i. 24; Jas i. 10). Then as to "trees," we find the trees of the Lord's planting are His people, "trees of righteousness, the planting of the Lord" (Isa. lxi. 3; Ps. i. 3; Jer. xvii. 8). At the same time we note that "trees" are spoken of in symbolical language as referring to the great ones of the earth (Is.x. 17, 18, 19; Dan. iv. 10, 20-24).

Again, on comparing Ezekiel xx. 46, 47 with xxi. 3, 4 same chapter in the Hebrew, we find green trees to signify the righteous and dry trees the wicked (*cp* Luke xxiii. 31). See also for "fire"

and "flames of fire" (Deut. xxxii. 22-25; Is. lxvi. 15); "hail" (Isa. xxviii. 2 : xxx. 30 : xxxii. 19; Ezek. xiii. 11); "fire and blood" (Isa. xxxiv. 6, 7, 9, 10; Deut. xxix. 23; Joel ii. 30).

The exact meaning may not point to universal destruction, but wheresoever the tempest came, the effect would be to destroy a large portion of the trees, and all the grass—*i.e.*, the strong and mighty may be able to withstand the shock though dreadfully blasted, and yet owing to its depth of root would still remain a living monument to so frightful a storm, whilst those who were so tender as grass, would be consumed. See the ransom above alluded to exacted from all.

The *third part*. There may be several methods in apprehending this. (1) The view here alluded to. The whole Roman earth was devastated in its three divisions, causing universal destruction to the frail and feeble, and destroying the third part of those who went to make up the stable elements of government, ruling powers and influential among the people, so that the iron element of the Roman Empire would still be there, although much weakened by the destruction of the inferior populace, and the third part of those who went to complete its grandeur. (2) Another view is to look upon the Roman earth as divided into three large portions, as in the commencement of the time of Constantine the Great. Britain, Gaul, Spain, Italy, and West of Africa constituting the Western third; the Eastern with Constantinople and all the East; the Illyrian provinces, *i.e.*, Rhætium, Noricum, Pannonia, Illyricum, Greece, and Mœsia, the centre third. Taking this calculation, we would say that *all the earth* was devastated in its three divisions, but while the Eastern two-thirds recovered itself, the Western third was occupied and parcelled out to the barbarians of the North, and Britain was wholly wrenched away and no more to be included therein. As this is what we incline to, there is no need in stating another view.

The era in the First Trumpet may be stated to be the time between Alaric's first attempt and his last successful taking of Rome, including Rhadagaisus's and Constantine's inroads, *i.e.*, A.D. 396-410.

As a result of these terrible wars the Western Illyricum was detached from the Italian dominions, and yielded obedience to the throne at Constantinople. The unity of Roman power was finally dissolved. By a positive declaration also, the validity of all future laws was limited to the dominion of their own peculiar author.

We here append an inquiry into the question of

"WHO ARE THE GOTHs?"

as being very necessary before proceeding further.

WHO ARE THE GOTHs?

We must refer our readers to *The Covenant People*, Vol. IX., pp. 241-245, to an article written by the author on the *Eastern Colonies of the Danai*. Here we traced the Danai into Colchis, then to Iberia and Albania. We there gave evidence from Herodotus, Strabo, Allatius, Constantine Porphyrogenetes in support of the Hebrew origin of the inhabitants of Iberia, and etymology will bear out the inference: and then we gave the evidence of Moore's *Saxons East and West* to a Hebraic inscription found upon the walls of a rock temple in Kanari, twenty miles north of Bombay.

From the preface we have: "Lo, the worship of Saka is the fruit of my lip. His garden, which Cyrus laid low, was glowing red, behold it is blackened. His people, being roused, would have their rights, for they were cast down at the parting of Dan, who, being delivered, was perfectly free. . . . As to Dan, his unloosing was destruction, oppression, and strife. He stoutly turned away, he departed twice. The pre-determined thought is a hand prepared: yet Gotha that watched for the presence of Dan afforded concealment to the exile."

(Gotha, *i.e.*, the opposite, or north coast of the Black Sea called Gothland). This expedition of Cyrus was against the Massa-getœ, who are described by Herodotus as a Scythian nation opposite the Issedonians, and stationed beyond the river Araxes. *Clio cci*. These Scythians are called Sacce by the Persians. *Polymnia lxiv*.

"It is contended by many learned men that the Scythians, the Getœ, and the Goths were the same people" (Pinkerton's *Dissertation on the Goths*).

In a work entitled *A Vindication of the Celts from Ancient Authorities*, 1803, the author says: "The people who first overspread the greater part of Europe from the Euxine to the Baltic on the north, and the Atlantic Ocean on the west, as well as Greece, Southern Italy, and Spain were Celts." "These people were called by the different denominations of Κελται, Κιμμεριοι, Κιμβροι, Γαλαται, by the Greeks; by the Latins Cimbri, Cimmerii, Celtœ (pronounced Kimbri, Kimmerii, and Keltœ), and Galli. These names their present descendants, the Welsh, still retain in the appellation of Cymry (pronounced Kumry), their highland descendants in that of Gael and Irish of Gwyddel."

The best antiquarians, nay, almost all writers except Mr. Pinkerton, have allowed these Celtœ to have been those people who, under the name of Galli and Cimbri, among many exploits sacked Rome, and nearly destroyed the infant republic which afterwards gave laws to the world. B.C. 390.

These, however, were but the first or pioneer Celtœ who came from the same stock to which in the original was attached the Danai. This will be seen from the same author's further remarks :

"I will pass over the ancient history of the Getœ, and confine myself to their affairs in our time. . . . There was another and more ancient division of the country, by which some were called Daci, others Getœ. The Getœ, those who lay towards Pontus on the east, the Daci on the contrary towards Germany and the sources of the Danube, and whom I believe were anciently called Dani, from whence arose the usual names Geta and Danus, given to slaves among the Greeks."

He describes the Celtœ as mixed with the Thracians and Illyrians. Strabo afterwards mentioned the Getœ and the Daci as the same people and speaking the same language.

The words "*Geithi* and *Donweys* are still used in Welsh to distinguish bondmen and free servants."

Herodotus says (*Melpomene* xciii.) : "The Getœ, a people who pretend to immortality. . . . The Getœ obstinately defended themselves, but were soon reduced : these, of all the Thracians, are the bravest and most upright" (xciv). They believe themselves to be immortal, and whenever anyone dies they are of opinion that he is removed to the presence of their god Zamolxis. Hume speaks thus of them : "The Getes, commonly called immortal, from their steady belief of the soul's immortality, were genuine Theists and Unitarians. They affirmed Zamolxis, their deity, to be the only true God, and asserted the worship of all other nations to be addressed to mere fictions and chimeras."

The Scythians (*Melpomene* v. xii.) affirm that their country was the last formed (and yet Justin informs us that they pretended to be more ancient than the Egyptians : Beloe's *Herodotus*). They add that just one thousand years and no more had passed from the foundation of their nation to the time of Darius's invasion. They have many tales of their original, from which Colonel Gawler in *Our Scythian Ancestors*, show that they were undoubtedly Hebrews, and their story of Hercules, who in a note to Beloe's *Herodotus*, *Urania* lxvii. is believed to be none other than Samson of the tribe of Dan : all tend to confirm the opinion already advocated.

There is, moreover, the evidence of Herodotus that these Scythians also were established in the east as far as Pontus, that Sinope was one of their sea-coast towns, here were the Cimmerians ; these Cimmerians were formerly Scythian nomads, who, harassed by the Massagetœ in war, settled in Cimmeria, Here are monuments still to be seen in the time of Herodotus erected to their dead near the river Tyre. This is all confirmatory of the evidence of the Phrygian

colonisation of the Casseterides, being a colony of Hebrews. *The Covenant People*, Vol. X., pp. 46-49.

We infer from what has been said that the modern idea that the Goths are "a people of Germanic race, who are first heard of on the southern shores of the Baltic," must be given up. We must look elsewhere for the origin of these Goths.

"The old geographer Ortelius, in his description of Tartary, notes the kingdom of *Arsareth*, where 'the TEN TRIBES retiring took the name of GAUTHEI, because they were very jealous for the glory of God.'" (*Lights and Shadows*, by Elizabeth Wilson, pp. 154-155).

This *Arsareth*, situate on the river *Sereth*, a tributary of the Danube, is the place to which the TEN TRIBES are said by 2 Esdras xiii. 39-46 to have come. Here we have already seen the Getœ who held *Zalmosis* as their god who had imparted to them all their laws and considered their nation as sprung from an original dating back 1,000 years before Darius I. (or, to B.C. 1515 *cir.*). The time of the Exodus of Israel under Moses.

Of the Getœ tribes, we have *Massa-getœ*, *Tyri-getœ*, *Thyssa-getœ*, and *Sa-getœ*. Tacitus informs us that the Gothini "prove themselves not to be Germans by the use of the Gallic tongue."

Where the Getœ were located, the Goths of modern times originated. And where these Getœ were was also the home of the Gaul, Gael, Celt, Kimbri, and Saxon. There can be no doubt that all these people were to a very large extent the tribes of the captivity (with these we include also the Jews taken by Sennacherib from the fenced cities of Judah, 2 Kings xviii. 13). The name GAUTHEI, whence Goth, seems to have been assumed by the people in the same way as Gael, Gwyddyl, whence Gaul. That history should represent these as Japhetic and Gomerian is to our mind answered by Hosea i. 3, where Israel is said to be allied to Gomer. These are stated to have been the Medes, and their country was known under the name of Aarii.

Now we know that Israel of the Ten Tribes were taken by Shalmaneser into the cities of the Medes (2 Kings xvii. 6), and also in three different bodies, and from this fact the original of the Saxon race is said to have been Arian. These came into the north-west region of the Black Sea through Asia Minor, through Albania and Iberia, and round the Caspian through Scythia, three different bodies. They must have joined themselves to a great many of the surrounding nationalities, principally Assyrian and Mede. But recollecting that He who scattered them also said He would gather them and keep them as a shepherd doth his flock, and that although scattered amongst all nations as corn is sifted in a sieve, yet that not the least grain shall be lost, we can but admire the Providential arrangements

of the Most High in yet preserving their waymarks sufficiently for us now to discriminate their identity.

The Galatai, or Gauls, are said to have been Celts, who sacked Rome in B.C. 390, and subsequently poured eastward into Macedonia and Thessaly in the third century B.C., many of them settling down in Asia Minor west of the Taurus, Pontus, Phrygia, Cappadocia, even a portion of Pisidia being included in the Roman district of Galatia. They seem to have been brought here on purpose, for St. Paul to convert. The Churches of Asia Minor and Galatia. In A.D. 251 we read of the Goths making a descent from the northern shores of the Black Sea, they defeated the Emperor Decius and killed him. They secured a fleet, destroyed Ephesus, and plundered Athens in A.D. 262. They compelled the Emperor Aurelian to cede to them the province of Dacia in A.D. 272. For nearly a century they seem to be tolerably quiet, at which period a separation takes place amongst them as Ostrogoths, or East Goths, living to the east of the Pruth, and Visigoths, or West Goths, living to the west of the Pruth. In their campaigns in Mæsia, Thracia, and Asia Minor they brought back Christian captives, and by these the first seeds of Christianity were sown among them.

The Goths addressed the Cappadocian congregations as their Mother Church. They were represented at the Council of Nicæa, A.D. 325, by a Gothic bishop. The complete conversion of the Goths is said to have been the work of Ulphilas, A.D. 318-383. Ulphilas is said to have been a Dacian whose family lived in Cappadocia.

It is a fact that old Anglo-Saxon was found *side by side* with Hebrew words in Bishop Ulphila's translation of the New Testament for the Mæso—Goths A.D. 360." *The Bible Arch*: by L. Sapworth.

The Goths went away into Scandinavia, and their heroes and leaders were the men who subjugated the Roman Empire. As Israel was foretold to do, they mingled themselves with the seeds of men, but did not cleave to them (Dan. ii. 43).

We have already shown from Latham's *Ethnology of the British Isles*, under the heading of IS MANASSEH IN GERMANY?—*The Covenant People*, Vol. XVI., pp. 71-72—his opinion that the British and Anglo-Saxon left none of their kin behind them on the Continent, and the evidence of M. Paul du Chaillu in *The Viking Age* that the Germans are a totally different race to the Scandinavian or Ancestors of the Anglo-Saxon race.

Tacitus in *Manners of the Germans*, chapter xliii. says, "The Gothini and Osi prove themselves not to be Germans; the first by the use of the Gallic, the second of the Pannonian tongue," We here have the affinity of Goth and Gaul. We have seen therefore that the modern idea of the Goth being first in existence in the third century

of the Christian era is disproved, that the original of the Goth dates as far back as the time of Cyrus, and that it was a name appropriated by the Ten Tribes of Israel.

It merely remains to be said that God having accomplished His pre-determined council, that Israel should be His battleaxe and weapon of war to break in pieces the nations (Jer. li. 20), having been effected, their gathering into these islands was brought about by His instrumentality, so that He that scattered Israel will gather him and keep him as a Shepherd doth his flock (Jer. xxxi. 10).

CHAPTER VI.

THE SECOND AND THIRD TRUMPETS.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea ; and the third part of the sea became blood ; and the third part of the creatures which were in the sea and had life died ; and the third part of the ships were destroyed."

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters ; and the name of the star is called Wormwood, and many men died of the waters, because they were made bitter."

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened and the day shone not for a third part of it and the night likewise.

These three trumpets complete the desolation of the Western third of the ancient Roman Empire. The actual chronologies of the second and third trumpets are difficult to ascertain, as they apparently run one into the other. In the year A.D. 429 the Vandals, under Genseric, commenced their inroads upon the Roman earth. Genseric invaded Africa, or Mauritania, and then, like a burning mountain from that tropical climate, flung himself upon the sea ; and, wresting the power from the Roman navy, became master of the Mediterranean.

Attila and his Huns were the next in order of time, and they threw themselves especially upon the rivers and streams to the north of Italy. The fiery Attila is likened to a burning star, and his poisonous effects are seen by what he left behind, and it is by the disaffections following in his path that the ruin of the Roman capital was accomplished. Attila died while Genseric was still in power, and

thus the second trumpet overlaps the third ; and yet the effects of the third proved the most disastrous.

We now must follow Elliott and Keith more fully.

The first trumpet has been a comparatively easy matter to solve, as most commentators are agreed as to its era and effect. With the second and third, however, there is more difference of opinion. By holding to the text we shall be perfectly right in ascribing the second to Genseric and the third to Attila.

For about 18 years after the effects of the first trumpet had passed away Italy was free from the invader. The provinces, it is true, were constantly being reminded of the presence of the barbarians by their feuds and wars of settlements. Genseric was the first to commence his depredations, though Attila and his Huns were the first to attack the Italian provinces. Gibbon says of these, "the Huns were the masters of the great rivers."

A difficulty presents itself to some minds as to the terms used in the vision.

The Book of Revelation is a symbolic book, and terms like "Sea" and "*Rivers and fountains of water*" should mean the "mass of nations" and "the places from which the races have sprung"; and therefore must not be applied literally. This is a great mistake, as we shall see the literal and symbolical are constantly intended and run side by side; *comp.* Ezekiel xxvii. 26, where Tyre is symbolised as a "*ship*" and Nebuchadnezzar as the "*east wind*," and yet the locality of Tyre is literally described as "*in the midst of the seas*," and the East is the locality of Nebuchadnezzar's kingdom. Again, in Ezekiel xxxii. 2-6, Egypt is symbolised under the figure of "*a young lion*," or a whale (*crocodile*); and yet the land, the rivers, the mountains, etc., are literal. And in the Book of Revelation "*the earth*" means the land, when placed in contrast with "*the sea*" as "the inhabitants of the earth and of the sea." A golden rule is to accept the literal when it can be so taken and the context will allow it, and the history of events point to that conclusion; the symbolic and figurative being accepted only in cases where there is *prima facie* evidence as to the necessity for it.

Now, here "a mountain burning with fire and cast into the sea," taken literally, is, to say the least, not natural, but we have "*a mountain*" previously used in Scripture to represent a Kingdom, as in Jeremiah li. 25 used for Babylon; in Daniel ii. 45 the "mountain" is an Empire, and in Isaiah ii. and Micah iv. "the mountain of the Lord's house" is the Kingdom of the Lord. Now, reading the prophecy before us with this to guide us, we have "a mountain burning with fire cast into the sea," adapted to the events which history tells us did take place. Thus Gibbon says:—Genseric having

conquered Africa and "finding himself shut in to the south by the African desert, cast his eyes towards the sea, and determined to create a naval power"; and again "the fleets, *i.e.*, of the Vandals that issued from the ports of Carthage, again, claimed the Empire of the Mediterranean." All the western parts of the Mediterranean coasts from Gibraltar to the Adriatic, the African coast of Mauritania and the isles of the western sea, according to Victor Vitensis, Sicily, Sardinia, Corsica, Majorca, and Minorca felt his power.

Then again, as to the third trumpet, we find "there fell from heaven a great star burning as a torch, and it fell into the rivers and fountains of waters." That a meteor should fall to the earth or into the water is understandable, but to "fall into the rivers and fountains of waters" is scarcely likely; but in figure we have in Isaiah xiv. said of the King of Babylon, "How art thou fallen from heaven, O Lucifer, son of the morning!" and in Isaiah xxiv. 21 "the host of the high ones that are on high," are "the kings of the earth upon the earth"; and in Isaiah xxxiv. 4, "all the host of heaven shall be dissolved," refers to the great ones of the land of Idumæa. So in this prophecy "a great star" we may look upon as a great king or leader, whose countenance is fierce and who consumes everything in his path. Gibbon says of Attila the Hun, that he was called the "Scourge of God," "the barbaric princes could not presume to gaze with steady eye on what they deemed his divine majesty," and again—"it is a saying worthy of the ferocious pride of Attila, that the grass never grew on the spot where his horse had trod." Now this star fell upon the third part of the rivers and fountains of waters, and Gibbon calls them, "the Huns were masters of the great rivers," and we shall find as we proceed that Attila had a great fancy for the rivers of the western part of the Roman Empire, and that the course of the victorious Huns was especially through those countries where the fountains of waters arose. On looking at the map, we find them coming from the Danube, tracing it nearly to its source, passing along the sources of the Elbe, the Rhine, the Meuse, the Rhone, the Seine, the Loire and then the Po, the Alpine rivers, and then back again to the Danube.

Another view, for it is the peculiarity of prophecy that it may be looked upon from all points. This looks upon the moral lessons to be gathered from the third trumpet. The Goths, we have ascertained, were converted to Christianity, and Ulphilas, their Bishop, had translated the Scriptures into the Gothic tongue. Ultimately these Goths became Arians, denying the Divinity of our Lord Jesus Christ. This Arian schism was a poisonous rancour which invaded the originals of Christianity and tainted all its springs and fountains of waters. "The Ostrogoths, the Burgundians, the Suevi, and the

Vandals who had listened to the eloquence of the Latin clergy preferred the more intelligible lessons of their domestic teachers, and Arianism was adopted as the national faith of the warlike converts, who were seated on the ruins of the Western Empire" (*Gibbon*, p. 369).

We should remember the affinity of all these nations and their consanguinity with the "O foolish Galatians, who hath bewitched you that ye should not obey the Truth before whose eyes Jesus Christ hath been evidently set forth?" So that looking at the third trumpet from its spiritual aspect, we may say that the star falling from heaven is the apostle of Arianism coming into contact with the bishops and clergy of the Roman Western third, and poisoning their Gospel to such an extent as to embitter its doctrines to the spiritual death of all those who partook of them.

Coming now to the secular view, we find *Gibbon*, speaking of the Eastern Empire under Theodosius the younger, says that "in the last years of his peaceful life Europe was indeed afflicted by the arms of Attila; but the more extensive provinces of Asia still continued to enjoy a profound and permanent repose."

Again, speaking of Western Rome:—"Amidst the decay of military spirit her armies were commanded by two generals, Ætius and Boniface, who may be deservedly named the last of the Romans. Their union might have supported a sinking empire, their discord was the fatal and immediate cause of the loss of Africa.

"After some hesitation, the last struggles of prudence and loyalty, Boniface dispatched a faithful friend to the Court or rather camp of Gonderic, King of the Vandals, with the proposal of a strict alliance and the offer of an advantageous and perpetual settlement." . . . "The experience of navigation, and perhaps the prospect of Africa, encouraged the Vandals to accept the invitation which they received from Count Boniface; and the death of Gonderic served only to forward and to animate the bold enterprise. In the room of a prince not conspicuous for any superior powers of the mind or body, they acquired his bastard brother, the terrible Genseric, a name which in the destruction of the Roman Empire has deserved an equal rank with the names of Alaric and Attila."

"The conquest of Africa was facilitated by the active zeal or the secret power of domestic faction." . . . "On a sudden the seven fruitful provinces from Tangier to Tripoli were overwhelmed by the invasion of the Vandals." . . . "Carthage was at length surprised by the Vandals." This account belongs to the events under the second trumpet and included from May A.D 429 to October 439.

The chronology of the historical sketch now brings us to the period of the third trumpet, after which we must again revert to the second.

“The Western world was oppressed by the Goths and Vandals who fled before the Huns.” “In the reign of Attila the Huns became the terror of the world.” . . . “Attila might aspire to the title of supreme and sole monarch of the barbarians.” . . . “He alone united the two mighty kingdoms of Germany and Scythia.” . . . “The crowd of vulgar kings, the leaders of so many martial tribes, who served under the standard of Attila were ranged in a submissive order of guards and domestics round the person of their master. They watched his nod, they trembled at his frown, and at the first signal of his will, they executed, without murmur or hesitation, his stern and absolute commands.”

“The alliance of Attila (A.D. 441) maintained the Vandals in the possession of Africa.” . . . “An enterprise had been concerted between the Courts of Ravenna and Constantinople for the recovery of that valuable province ; and the ports of Sicily were already filled with the military and naval forces of Theodosius. But the subtle Genseric, who spread his negotiations round the world, prevented their designs by inciting the King of the Huns to invade the Eastern Empire.” . . . “A trifling incident soon became the motive or pretence of a destructive war.” . . . “The whole breadth of Europe as it extends for above 500 miles from the Euxine to the Adriatic was at once invaded and desolated by the myriads of barbarians whom Attila led into the field.”

“The armies of the East were vanquished in three successive engagements.” . . . “By the destruction of this army Attila acquired indisputable possession of the field” . . . “words the most expressive of total extirpation and erasure are applied to the calamities which they inflicted.” Constantinople, Heraclea, and Adrianople alone escaped.

“The timid, or selfish, policy of the Western Romans had (A.D. 446) abandoned the Eastern Empire to the Huns.” After this Attila turned his steps towards the West. “The kings and nations of Germany and Scythia from the Volga, perhaps to the Danube, obeyed the warlike summons of Attila. From the royal villages in the plains of Hungary, his standard moved (A.D. 451) towards the West ; and after a march of seven or eight hundred miles he reached the conflux of the Rhine and the Necker.” . . . “A troop of light barbarians might choose the winter for passing the river on the ice,” . . . “but the innumerable cavalry of the Huns”—“a milder season,” “Hyrcanian forests supplied materials for a bridge of boats ; and the hostile myriads were poured with resistless violence into the Belgic provinces.” “The greater part of the Gallic cities were besieged and stormed by the Huns ; they involved in a promiscuous massacre the priests who served at the altar, and the infants who in the hour of

danger had been baptised by the bishop." . . . "From the Rhine and the Moselle, Attila advanced into the heart of Gaul, crossed the Seine at Auxerre, and after a long and laborious march fixed his camp under the walls of Orleans, which commanded the passage of the Loire." . . . "Ætius and Theodoric advanced by rapid marches to the relief of Orleans, and to give battle to the innumerable hosts of Attila." . . . "The valour of Attila was always guided by his prudence, and as he foresaw the fatal consequences of a defeat in the heart of Gaul, he repassed the Seine and expected the enemy in the plains of Chalons. The Huns were at first victorious, but in the event, Ætius gained the victory, but without gaining any advantages. Theodoric was slain." . . . "The number of slain amounted to 162,000 or, according to another account, 300,000 persons." But "neither the spirit, nor the forces, nor the reputation of Attila were impaired by the failure of the Gallic expedition."

"He next in (A.D. 452) passed the Alps and invaded Italy and besieged Aquileia with an innumerable host of barbarians. Three months were spent in the siege of this city, and the succeeding generation could scarcely discover the ruins of Aquileia. Attila spread his ravages over the rich plains of Lombardy, which are divided by the Po and bounded by the Alps and Apennine "

Attila after devastating the whole country encamped at a place where the slow winding Mincius is lost in the foaming waves of the Lake Benacus. Here he awaited the Roman ambassadors. The deliverance of Italy was purchased by an immense ransom or dowry of the Princess Honoria. Attila evacuated Italy, and retired to his wooden palace beyond the Danube; here oppressed with wine and sleep he retired to rest at a late hour. An artery suddenly burst, and as Attila lay in a supine posture he was suffocated with the torrent of blood (A.D. 453).

The remains of Attila were enclosed in three coffins—of gold, and of silver, and of iron—and privately buried in the night, the captives who had opened the ground being inhumanly massacred. Thus suddenly appeared and as quickly was lost to sight this flaming firebrand whose name was so much dreaded by all.

Ætius, the brave and intrepid general who had so effectually checked the tyrant and defended Italy, was brutally murdered by the Emperor Valentinian himself; the first sword he had ever drawn he plunged into the breast of the general who had saved his Empire.

This last scourge may be said to have lasted about two years in the West.

We return to the Second Trumpet :—

"The loss or desolation of the provinces, from the ocean to the Alps, impaired the glory and greatness of Rome: her internal prosperity

was irretrievably destroyed by the separation of Africa." "The distress of the Romans was soon aggravated by an unexpected attack." "The Vandals and the Alain, who followed the successful standard of Genseric, had acquired (A.D. 439-455) a rich and fertile territory which stretched along the coast above ninety days journey from Tangier to Tripoli; but their narrow limits were pressed and confined on either side by the sandy desert and the Mediterranean. The discovery and conquest of the black nations that might dwell beneath the torrid zone could not tempt the rational ambition of Genseric; but *he cast his eyes towards the sea*; he resolved to create a naval power, and his bold resolution was executed with steady and active perseverance. The woods of MOUNT ATLAS afforded an inexhaustible nursery of timber,"—"and after an interval of six centuries the fleets that issued from the port of Carthage again claimed the empire of the Mediterranean."—"The revolutions of the palace, which left the Western Empire without a defender and without a lawful prince, dispelled the apprehensions and stimulated the avarice of Genseric. He immediately equipped a numerous fleet of Vandals and Moors, and cast anchors at the mouth of the Tiber about three months after the death of Valentinian (A.D. 455) and the elevation of Maximus to the Imperial throne." . . . "Genseric boldly advanced from the port of Ostia to the gates of the defenceless city." . . . "Rome and its inhabitants (June 15-29 A.D. 455) were delivered to the licentiousness of the Vandals and the Moors;—the pillage lasted fourteen days and nights, and all that yet remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Genseric." "The holy instruments of Jewish worship, the gold table and the gold candlestick with seven branches, originally framed according to the particular instructions of God Himself, and which were placed in the Sanctuary of His Temple, had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterwards deposited in the Temple of Peace, and at the end of 400 years the spoils of Jerusalem were transferred from Rome to Carthage."

"After this (A.D. 457), Majorian being Emperor, the Vandals and Moors landed at the mouth of the Liris and Garigliano; but the Imperial troops surprised and attacked the disorderly Barbarians who were encumbered with the spoils of Campania, and they were chased, with slaughter, to their ships. Majorian equalled in spirit and perseverance the ancient Romans. The woods of the Apennine were felled, the arsenals and manufactories of Ravenna and Misenum were restored; Italy and Gaul vied with each other in liberal contributions to the public service; and an imperial navy of 300 large galleys, with an adequate proportion of transports and smaller vessels, was collected in the secure and capacious harbour of Carthagenæ in Spain.

Genseric was sufficiently acquainted with the genius and designs of his adversary. His applications for peace became more and more submissive, but the inflexible Majorian had adopted the ancient maxim that Rome could not be safe as long as Carthage existed in a hostile state. Anxious to explore with his own eyes the state of the Vandals, he ventured, after disguising his hair, to visit Carthage in the character of his own Ambassador. But Genseric was saved from impending and inevitable ruin by the treachery of some powerful subjects, envious or apprehensive of their master's success. Guided by their secret intelligence, he surprised the unguarded fleet in the Bay of Carthage; many of the ships were sunk or taken or burnt, and the preparations of three years were destroyed in a single day. The result of this defeat was the abdication of Majorian by compulsion. (A.D. 461.)

The kingdom of Italy, a name to which the Western Empire was gradually reduced, was afflicted under the reign of Ricimer by the incessant depredations of the Vandal pirates. In the spring of each year (A.D. 461-467) they equipped a formidable navy in the port of Carthage, and Genseric himself, though in a very advanced age, still commanded in person the most important expeditions. His designs were concealed with impenetrable secrecy till the moment of sailing. When asked by the pilot what course to steer, "Leave the determination to the winds (replied the Barbarian with pious arrogance), they will transport us to the guilty coast whose inhabitants have provoked the Divine Justice!" But if Genseric himself deigned to issue more precise orders, he judged the most wealthy to be the most criminal. The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily, they were tempted to reduce the island of Sardinia, so advantageously placed in the centre of the Mediterranean; and their arms spread desolation or terror, from the Columns of Hercules to the mouth of the Nile."

The naval war of Genseric is described by Priscus, the poet, who seems inspired by his subject, and expresses a strong idea by a lively image which, translated, runs thus:—

Here the proud Vandal with his hostile bands
Poured from his many fleets, invades the lands,
And burning BYRSA, changing nature's laws,
The trembling chills of Caucasus doth cause.—(*Gibbon*).

Byrsa was the name of the citadel of Carthage, the hill on which the city was built. The poet therefore involuntarily uses the very image that Scripture makes use of by calling the Vandals and their fleets burning mountains traversing the seas.

The celerity of their motions enabled them, almost at the same time, to threaten and destroy the most distant objects which attracted their desires ; they had no sooner landed than they swept the country with a body of light cavalry. "The fury of the Vandals was confined to the Western Empire."

"Since the death of the younger Theodosius the domestic repose of Constantinople (A.D. 457-474) had never been interrupted by war or faction." "Nevertheless the powers of the Eastern Empire were (A.D. 460) strenuously exerted to deliver Italy and the Mediterranean from the Vandals ; and Genseric, who had so long oppressed both land and sea, was threatened from every side with a formidable invasion."

"A fleet set sail from Constantinople to Carthage consisting of 1,113 ships, and the number of soldiers and mariners exceeded 100,000 men. This formidable navy pursued its prosperous course from the Thracian Bosphorus to the coast of Africa, and the troops were landed at Cape Bona, about 40 miles from Carthage. If Basiliscus had seized the moment of consternation, Carthage must have fallen and the kingdom of the Vandals been extinguished. Genseric, however, beheld the danger with firmness, and evaded it with dexterity. He protested most respectfully that he was ready to submit his person and his dominions to the will of the Emperor, but he requested a truce of five days to regulate the terms of his submission. In the meanwhile the wind became favourable to his designs : "He manned his largest ships of war with the bravest of the Moors and Vandals ; and they towed after them many large barques filled with combustible materials. In the obscurity of the night these destructive vessels were impelled against the unguarded and unsuspecting fleets of the Romans, who were awakened to the sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence ; and the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult. Whilst they laboured to extricate themselves from the fireships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valour, and many of the Romans who escaped the fury of the flames were destroyed or taken by the victorious Vandals."

"After the failure of this great expedition, Genseric again became the tyrant of the sea : the coasts of Italy, Greece, and Asia were again exposed to his revenge and avarice : Tripoli and Sardinia returned to his obedience, he added Sicily to the number of his provinces ; and before he died (A.D. 477), in the fulness of years and glory, he beheld the final extinction of the Empire of the West."

CHAPTER VII.

THE FOURTH TRUMPET.

THE result of these three trumpets is summed up in the fourth :
"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

We have already shown under the sixth seal that these figures refer to political authorities, such as kings or emperors, senators, magistrates, and the like ; so to be consistent with our system of interpretation we should arrive at this crisis to such a state of things as a removal of the governing powers and such there is. In the year A.D. 476 Augustulus, the son of Orestes, was acknowledged Emperor of the West. Odoacer, a bold Barbarian, reduced Augustulus to implore his clemency. His followers hailed him with the title of king, but he abstained during his whole reign (A.D. 476-490) from the use of the purple and diadem. The unfortunate Augustulus was the instrument of his own disgrace ; he signified his resignation to the Senate, and that assembly, in the last act of their obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed by their unanimous decree to the Emperor Zeno of Constantinople. They solemnly "disclaim the necessity, or even the wish, of continuing any longer the imperial succession of Italy." "In their own name and in the name of the people they consent that the seat of universal Empire shall be transferred from Rome to Constantinople, and they humbly request that the Emperor would invest Odoacer with the title of Patrician, as the REPUBLIC might safely confide in his civil and military virtues, and that he might have the administration of the DIOCESE of Italy." Zeno, the Emperor of the East, was gratified, and accepted the imperial ensigns, the sacred ornaments of the throne, and palace, which Odoacer was not unwilling to remove from the sight of the people.

The father of Augustulus had married the daughter of Count Romulus, his son assumed the names of Romulus Augustus, and thus, the historian remarks, by a strange fatality the names of the two great founders of the city and the monarchy were united in their last emperor.

Odoacer, King of the Heruli, now governed Italy, the Senate still continued to assemble until A.D. 552, when it was finally abolished, the Consulship was abrogated, and, as Jerome put it, "*the world's*

glorious sun has been extinguished”; or, as a modern poet has said, “*She saw her glories star by star expire.*” (*Childe Harold.*)

The peace of the city required the interposition of the Prefect Basilius in the choice of a Roman pontiff. Theodoric the Ostrogoth destroyed the Heruli and their kingdom at Rome and Ravenna, ruling Italy as an independent sovereign. (A.D. 493-526.) Subsequently Belisarius and Narses conquered Italy from the Ostrogoths, in which wars Rome and Italy were for a time almost turned to a desert, the Roman Senate was dissolved, and the Consulship abrogated.

So ends the Gothic period, or era of the first Four Trumpets.

Under the name of Goths we have seen Israel assuming the name GAUTHEI and Getœ, and travelling East to West. The inroad of these into Western Europe was, in the Providence of God, *bone coming to his bone* (Ezek. xxxvii. 7). That is, Goth coming to Gael, the captivity tribes joining their pioneer brethren of the Danai original. Latham in his *Germania of Tacitus* says the Goths proper came from the country of the Getœ, they invaded Macedonia, Illyricum, Greece, Italy, Southern Gaul, France, and Spain. Of all the Gothic families their migrations were the most considerable. He distinguishes between the Goth and the German, tells us the language of the Goth was Gallic, and assimilates all the Goths, Gothini, Gothones, Gothlanders, and Jutes as one people. “In Greece, in Italy, in Southern Gaul, and in Spain, no Goths are to be found as a separate substantive people.” “In Germany itself, the mother country, from which even at the beginning of their history they were already separated, the Thuringian dialect is supposed to be the most Gothic.” The Gothones and the Gothini were neither German nor Sarmatian; since the Sarmatœ treated the Gothini as *alienigenæ*, and the Æstii spoke what Tacitus calls *British*.

“The Æstii of Tacitus, the *East* of the Germans, were called *Guttones* (*Gothones*).” “The difference between the name of the people (*Gothini*) and their language (*Gallica*) suggests the likelihood of the native of the *Gothini* having been some form of *Gal*.”

The “same Slavonians called the language of the Gothini *Gallic*, because *Gallic* was the native name of it.”

The Israelites of the captivity were known as the Yasubi-Galleans (see *Monumental Facts v. Historical Fictions*, chap. viii. p. 18), evidently from their being Gallilæans. (Isaiah ix. 1.)

“The assumption that the term *Guddon* is proof of the *Guthones* being *German Goths* is faulty.”

“No Germanic population is found with any form of the root G—t as its name until it became an inhabitant of some country so designated.”

"The Lithuanians, then, *south* of the Baltic are called by the ancestors of the present Danes, Swedes, and Norwegians, G—t. Surely, the same name, applied by the same people on the *north* of the Baltic, is likely to have been applied to Lithuanians also."

"What applies to the Goths of *Goth-land* applies also to the Jutes of *Jut-land*, one being a name in one dialect of the Old Norse, the other in another."

"Whatever facts brought the Gothones nearer to the *Gothini*, brought them nearer to the *Getæ* also."

"The Goths were in a certain sense our own near kindred."

"The Gothic language as it is known to us from Bishop Wulfilæ's translation is very much like the oldest English."

"The Gothic kingdoms are no more; the nation itself has vanished from the stage of history, leaving scarcely a trace behind."

("The Goths: *Story of the Nations*." Henry Bradley).

Now bearing in mind the Gothic original, and that Israel is God's battle-axe and weapon of war, to break in pieces the nations, let us see what might be expected of Israel before they came into their land of rest. Jeremiah xxx. 25—xxxi. 2, has these remarkable words: "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the wicked" (Roman Empire.) "The fierce anger of the Lord shall not return, until He have done it, and until he have performed the intents of his heart" (to gather Israel) "in the latter days ye shall consider it. At the same time saith the Lord will I be the God of all the families of Israel and they shall be My people; thus saith the Lord, the people which were left of the sword found grace in the Wilderness (the British Islands) even Israel when I went to cause him to rest." (Also 2 Samuel vii. 10.)

The way in which the Gauls came into Macedonia in the third century B.C. and passed over into Asia Minor and gave their name to Galatia; then the Goth from Getæ invading Galatia in the third century A.D., taking away with them the Christians, Israelites, into Europe and now renewing their strength in Mœsa-Getæ, finally plunged themselves into the Roman Empire, carrying fire and sword wherever they went, is but an historic fulfilment of this wonderful prophecy. The so-called migration also of Odin the Goth into Scandinavia in the third century A.D. reveals to us the great hordes of these Israelites which there must have been, reminding us of Hosea's warning to Ephraim: xiii. 13 "he should not stay long in the place of the breaking forth of children."

Having done their work against Rome, the Goths, must have retreated, leaving behind them their assisting nationalities, who together with them helped to divide up the Roman Empire, and got

them away into the north and rejoined their brethren before coming over into Britain as Jutes, Saxons, Angles, Frisians, and, later on, as Danes and Normans. These coming over into Britain left neither kith nor kin behind: and "the German . . . is not to be found within the four seas." (Latham's *Ethnology*.)

We accept this testimony of Latham's so far as it confirms the Word of God.

The Stone Kingdom was already in the process of formation in Britain; the clay which was left behind in the Roman earth, principally in the feet of the image, Spain and France represent those Goths who mingled with the nations which went to make up the ten toes of the image (Dan. ii. 41). These form an element of weakness so as to prevent the image being again under one tyrannical and despotic head. Clay is pulverised rock or stone, such as sand, bound together or made adhesive simply by moisture. That Clay is an emblem of God's people Israel is seen in such passages as, "But now, O Lord, thou art our Father: *we are the clay*, and Thou our potter; and we all are the work of Thy hand" (Isa. lxiv. 8). "Shall *the clay* say to Him that fashioneth it, What makest thou? or thy work, He hath no hands" (Isa. xlv. 9). "*As the clay* is in the potter's hand, so are ye in Mine hand, O House of Israel" (Jer. xviii. 6). "Hath not the potter power over *the clay*, of the same lump to make one vessel (Israel) unto honour, and another (Judah) unto dishonour?" (Rom. ix. 21). Compare Jer. xviii. 1-10, (Israel); xix. (Judah).

But the clay gathered, in time becomes hardened by pressure, by time, and by adhesion, united. This is what takes place in Britain, forming thus the Stone Kingdom. Whereas the clay which remains on the Continent, it is said of this, "they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay" (Dan. ii. 43). Now, the position of the next verse shows us when the Kingdom of Stone is set up by the God of Heaven, *i.e.*, immediately after the Gothic eruptions and the Roman Empire is destroyed and becomes ten toes, this Kingdom which had been set up in the British Isles before Babylon was destroyed (B.C. 583) in the days of the four kings; took shape as the Stone Kingdom in A.D. 476 and onward: after the fall of Rome and whilst the ten kingdoms were in process of formation. Babylon fell in B.C. 536 and the ten kingdoms were finally established on the ruins of Rome A.D. 570.

The British did not form a part of the Roman Empire after A.D. 409, and the Anglo-Saxons who laid hold of that part of Britain which had been subject to Rome never were under Rome. These Saxons were entering Britain before A.D. 447, but at and after this date they became aggressors.

CHAPTER VIII.

THREATENINGS OF THE COMING WOE.

"And I beheld, and heard an angel flying through the midst of heaven ; saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound" (Rev. viii. 13).

If the "inhabiters of the earth" is a term applied to that portion without God, or where God is dishonoured by the introduction of a species of worship which is of human invention and opposed to the Gospel of the One Mediator, then Heaven is the portion, in contrast, where God is loved and served and feared. This angel flying through the midst of heaven must refer to the consternation which seized upon those who knew the Word of God and foresaw from it the impending "mystery of iniquity," that man of sin about to be revealed. The signs of the times prognosticated dreadful forebodings. Firstly, there was the prophecy of St. Paul as to the δ κατεχων, "the let" or "hindrance" being removed out of the way to enable the "the man of sin" to be revealed, "whose coming is after the working of Satan with all power and signs and lying wonders" (2 Thes. ii. 7-10).

The era of which we are about to write succeeded the setting up of the last Kingdom of Lombardy, A.D. 570. A time when ignorance of the Word of God concerning the full merits of the Atonement, the doctrine of justification, etc., were beginning to show themselves even amongst the most godly : there was also apparent a very dangerous idea that images and pictures might be introduced into the Christian Church as long as they were not adored. In fact, there was a rapid tendency to neglect the Word of God and to lean to the opinion of man. Perhaps this showed itself most effectually in the arrogant assumption of Gregory the Great when he sent Augustine to bring the Britons under the power of the See of Rome, that spirit of lordship and dictation which the British bishops so determinedly opposed. It is this presumption which led to all the evils of the medieval times. There is no doubt but what Gregory was a man of great mixture of character, he was evidently a man of great piety, integrity, and humility ; and yet at times he betrayed weakness, and perhaps undue severity. His bodily afflictions may have weighed upon him to such an extent as often to bias his judgment. No one can read his epistles and the record of his own answers without discerning a falling away from the doctrine of the faith once for all

delivered unto the saints. This "falling away first" (2 Thes. ii. 3) was a great sign of the times.

Tertullian had said:—"We pray for the Emperors and the Empire of Rome, for we know that convulsions and calamities threatening the whole world, and the end of the world itself, are kept back by the intervention of the Roman Empire."

Again, *Lactantius* says, just after the close of the third century:—"The fact itself plainly assures us that things will ere long totter and fall. Only while the city of Rome is safe, there seems reason not to apprehend it, for that is the state which as yet props up all things."

The statements received fresh force as time advanced. Cyril, Chrysostom, Ambrose, and Jerome as late as A.D. 416, all prognosticated the same

And later on as the fifth century saw the Gothic inundation sweeping over the Western Empire, and Rome itself overwhelmed, as Sulpitius Severus from his retirement at the foot of the Gallic Pyrenees exclaimed, "Judge ye of the precipice that is before us." While Theodoret, Bishop of Syria, asserted "that it needed but the resolution of the Roman Empire into ten kingdoms and then Anti-christ should be revealed and the fearful consequences apprehended follow." "So when at length in quick succession of events, and under the judgments of the fourth trumpet, first the office and name of the Roman Emperor in the West had been extinguished by Odoacer and then about A.D. 550 those of the Councils and Senate by Justinian and his generals—when in this manner each final vestige of Rome's ancient imperial ruling power had been swept away and moreover barbaric kingdoms had arisen up out of its ruins in the provinces, perhaps to the very predicted number—there seemed scarce room for doubting that the crisis, had arrived, and that the awful events and judgments so long anticipated were indeed at hand." From Rome, thus prostrate and ruined, a voice seemed to speak plainly to those influenced by the Word of God and which called upon the whole world to hear it: "Woe, woe, woe to the inhabitants of the earth."

Again, the historian Gibbon commemorates "the comets, earthquakes, and plagues which astonished the age of Justinian. The miseries experienced were almost unexampled. The plague especially is said to have infected the greater part of the empire for 52 years—from A.D. 542 to 594. Many cities of the empire were depopulated and made desert. In various districts of Italy the harvest and vintage withered on the ground. At Constantinople during three months of the plague's chief virulence 5,000, and at length 10,000, died daily. At Rome in a solemn procession for imploring the mercy of Heaven 80 persons dropped down dead within an hour from the infection. Procopius relates that by the triple scourge of

war, pestilence, and famine 100 millions of the human race were exterminated in the reign of Justinian."

The Bishop of Rome, whose voice would reach throughout Christendom, stated: "We know from the Word of Almighty God that the end of the world is at hand, and the reign of the saints which shall have no end. In the approach of which consummation, all nature must be expected to be disordered: seasons deranged, wars raging, and famines, earthquakes, and pestilences; if not in our days we must expect it in those following." (*Elliott.*)

"The Patriarch of Constantinople, John the Faster, had just then assumed the title to himself of *Universal Bishop*. Against him Gregory, as indeed Pelagius before him, raised his most solemn protestations. In letters written and published at different times from 590 (or of Pelagius from 580) to nearly the end of the century, and addressed to the Greek Emperor and Empress, the Patriarchs of Constantinople, Antioch, and Alexandria, the Bishop of Thessalonica and many others, he declared before Christendom that whosoever, in his elation of spirit, called himself, or sought to be called, *universal bishop* or *universal priest*, that man was the likeness, the precursor, and the preparer for Antichrist; that he bore the same characteristic of boundless pride and self-exaltation: that the tendency of his assumption, if consented to, was that which was the grand object of Antichrist, *viz.*, to withdraw all members of the Church from its only true head, CHRIST JESUS, and to attach and connect them in the stead with *himself*: moreover, that in so far as the priesthood might have acquiesced in it, there had been prepared an army not of soldiers indeed, but of *priests*, to assist him in carrying that design into effect. It was stated or implied in his letters that he regarded the *title* spoken of as the *name of blasphemy* connected with the ten-horned beast in the Apocalypse; the *self-exaltation* manifested above all his fellow-men as that predicted of the *Man of Sin* in St. Paul's Epistle to the Thessalonians; and the consenting thereto as that *departure from the faith*, and that *apostasy* which was predicted alike in the same epistle, and in that to Timothy.

And yet Gregory's action and conduct only prepared the way for this very title to be officially conferred upon Gregory's own successor in the Roman Episcopate, the Greek Emperor himself conferring it in A.D. 606, and thus bringing in the very Antichrist of prophecy.

It would be easy to show from historical events that *baptism* was regarded as a *charm* of man's salvation, that *saints* and *their merits* were *invoked*, that *images* were becoming the custom, although Gregory himself protested against their being worshipped, *purgatory* also was beginning to establish itself to the nullifying of the finished

work of Jesus Christ: in fact, the so-called Christian World was ripe for the MAN. Not so, however, Britain.

It is to the credit of the ancient British Church at this time that her bishops rejected the teaching of Augustine, sent over by Gregory the Great, because the Romans "corrupted with superstition, images, and idolatry the true religion of Christ, which the Britons had reserved pure among them from the time of King Lucius." For a full account of the way the Britons rejected Augustine and his teaching see *The Covenant People*, Vol. XIII. 1906-7, pp. 412-418, *Augustine: His Mission and its Failure*.

Thus did Britain stand separated from Rome, and were a people dwelling alone and was not reckoned among the Nations. And certainly was not one of the ten Kingdoms of the ecclesiastical Roman Empire.

FORE-VIEW TO THE FIFTH TRUMPET.

It will be seen from what has been said that the "Sealed ones," Israel, had most of them made their escape from the Roman earth and were either at this time in the "place prepared of God" (Rev. xii. 6), or in the northern parts of Europe, ready eventually to descend upon Britain, some few, "the remnant of her seed," however, remaining behind. These first go to form the **STONE KINGDOM**, whilst the latter, with Judah, form the *clay* in the image. Here in these islands they "renew their strength" (Isa. xli. 1), come near to God, and eventually speak out the message they have received. This period of recuperation extends over what is described as "a time and times and half a time" or 1260 years, before they can take up the position of ruling over the nations (Rev. ii. 26-28). During this same time the Apostacy comes to a head, and side by side is seen the world power and the Kingdom of God. The one is called "the earth," the other "the heavens" or heaven.

Israel, God's "battle-axe and weapon of war," was the chief instrument in falling upon the Pagan Empires of Assyria, Babylon, Medo-Persia, Greece, and Rome on her way from East to West, but now, being withdrawn from the scene and recovering their strength, the work of punishing the Apostacy devolves upon the other children of Abraham or Shemites, such as Arab, Saracen, or Turk. What the course of this world would have been if Rome ecclesiastical had been able to assert her power over "the people of God," we can but conjecture; suffice it to say that when Britain refused the arrogant claims of Rome, and Rome was feeling her way into political power, her attention was diverted from the West, where the English Church was in process of formation, to the East, where Mohammedanism was commencing its career of conquest. The sequence of events is re-

markable. Romish Emissary, Augustine landed in Kent A.D. 597. Refusal of British Church to submit to the Pope of Rome. Rome completely failed in Britain A.D. 653. Failing in direct interference, Rome worked through Wilfrith, which brought about the separation of the British Church from the English at the Conference at Whitby, whereat the British bishops were obliged to comply with the Romish doctrines (A.D. 664) or give up their English sees. All honour to them, they preferred to obey God rather than man, and, leaving their posts rather than go against their conscience, they found refuge amongst their own adherents of the British Church. In A.D. 668, however, the English Church was founded by Theodore of Tarsus, her first self-elected (or approved) archbishop, though unfortunately consecrated by the Pope of Rome. No other bishop for England was so consecrated till A.D. 1174, and the last one was in A.D. 1279. The first Council of the Church of the English was held at Hertford, September 24th, A.D. 673 ; there is not the slightest reference at this council made to the opinion of Rome. And all that Wilfrith could do to get Rome to re-establish him in his lost position, though backed up by the fulminations of the Pope against Theodore and the King, only ended in the Pope's orders being treated with contempt, A.D. 678 to 709. "The attempts of the Papacy to interfere with the autonomy of the English Church were utterly futile." Here, then, we have the testimony of the two witnesses, the British Church and the English Church, against the arrogance and assumptions of Rome.

Meanwhile the Apostacy was growing : prayers to the saints, public use of images, increased veneration of relics, further belief in Purgatory, title of Mother of God given to the Virgin Mary. The Canon of the Mass founded by Gregory I. Title of Universal Bishop conferred by Phocas on Boniface III. Vow of celibacy enforced. The universal use of the Latin tongue in Divine service commanded. All these, notice, took place before A.D. 666. No wonder that the British and English Churches refused to comply.

Now let us ask ourselves what would have been the result to these two Churches, which alone stood out against the power of Rome ecclesiastical and now become political, if God had not in His Providence so ordered the Coming Woe to punish the inhabitants of the earth.

"Woe, woe, woe to the inhabitants of the earth!"

The conversion of the English mainly by British and Celtic missionaries is a fact which can be seen on reference to the tables here annexed.

WHO CONVERTED ENGLAND?

The Italics represent work done by the Mission of Augustine.

Tribes and LEADER.	Name of Kingdom.	Date of		By whom and under what circumstances converted.
		Occu- pation.	Conver- sion.	
JUTES. Hengist and Horsa.	KENT.	449	597	<p><i>In 596 Augustine was sent from Rome. He succeeded, together with Laurentius, Mellitus, and Justus, in converting Kent; each one of these was Archbishop of Canterbury in the order in which they are named, and then the Italian Mission died out.</i></p> <p>There had been a bishop in Kent for twenty-two years before the landing of Augustine, and his name was Luidhurð. He was Chaplain to Queen Bertha, who was a Christian, and with her retinue worshipped in an old British Church, St. Martin's, at Canterbury. Gregory I. knew of this, as evidenced in his letters telling us that Luidhard had applied to Gaul for help, but failed to obtain it. It is a question as to what business Augustine had in another man's parish or sphere of work.</p>
SA XONS Aelle, Cissa, Cerdic, and Cynric.	SUSSEX ..	477	681	<p>Ethelwalch, the King of Sussex, was converted by Wulthere, King of Mercia, about 671-673. A Celtic monastery had also been planted at Bosham, under Dicul, with three or four monks, at an early date. Wilfred, an Anglian, trained in the Celtic School at Lindisfarne, came here in 681, and was very fortunate in converting the people, being greatly helped by the King.</p> <p><i>Wilfred is claimed by Rome, as after his visit there he became quite Roman in all his customs and ritual.</i></p>
	WESSEX .	495	634	<p>Birinus obtained permission from Rome to preach the Gospel in the parts beyond the English; but on landing in the South found the people to be heathen, and gaining over the king, succeeded in converting the people about 634. The King Cynegils was greatly influenced by Oswald, king of Northumbria. Birinus is by some said to have been originally a Briton. Coinwalch, the next king, was converted by ANNA, king of East Anglia. When Birinus died, Coinwalch obtained Agilbert, "a certain monk from Hibernia," as Bede calls him.</p>
	ESSEX..... (including London).	530	654	<p><i>Mellitus commenced in London, but fled in 616, and his work was an utter failure.</i></p> <p>Sigebert, the king, was a friend of Oswy, king of Northumbria, who succeeded in converting him. He begged Oswy to give him some missionaries to preach to his people. Cedd was recalled from Mercia, and sent with another, and, assisted by the king, was very successful.</p> <p>Jaruman, the bishop, was sent by Wulthere, king of Mercia, to convert the people of London, who were the last of the East Saxons to embrace Christianity.</p>

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Tribe and LEADER.	Name of Kingdom.	Date of		By whom and under what circumstances converted.
		Occu- pation.	Conver- sion.	
ANGLES Ida.	NORTH- UMBRIA	547	635	<p><i>Edwin, King of Northumbria, wishing to marry the sister of the King of Kent, allows her, being a Christian, to retain her religion, and takes Paulinus as her chaplain.</i></p> <p>Two Welsh MSS. assert that this was Rhun, the son of Urbgen, and it would seem that Rhun had visited Rome and returned with Augustine, and that Paulinus was his Roman name. However, this mission was a failure and the kingdom relapsed to paganism on the death of Edwin, and Paulinus fled, dying as Bishop of Rochester.</p> <p>Oswald was after two years called to the kingdom, and he had been converted at Iona. He immediately sent to Iona for missionaries. Aidan eventually came and settling at Lindisfarne (off Berwick), trained Anglian youths for the work, and with good King Oswald, and afterwards Oswy and Oswin fully converted the whole of the north of England.</p>
	MERCIA	560	653	<p>Northumbria was the means of the conversion of the kingdom of Mercia. Penda, the heathen king, wishing a wife for his son Peada, asked for Oswy's daughter. This was only allowed on the condition that Peada should be himself a Christian, and also lead his nation to Christ. Having been instructed he soon became a rejoicing Christian, and his whole retinue was baptized with him. He now prayed Oswy to send missionaries with him; these were Cedd and three others, Diuma being one. The kingdom of Mercia was eventually brought over from idolatry, and under Wulfhere, in 671, did much in helping forward the conversion of Sussex as well as London.</p>
	EAST ANGLIA	585	631	<p>Edwin, King of Northumbria, converts Eorpwald, the king of East Anglia. Sigebert, the next king, had been converted in Gaul. Felix, a missionary from Gaul, comes over, and under Sigebert has great success. Fursey, a monk from Ireland, also helped in the work. King Anna was a very good king, and succeeded in converting Coinwalch, the king of Wessex, when he sought an asylum with him. Coinwalch returns to his kingdom, and furthurs the work amongst his own people.</p>

Thus was the whole of England brought to Christ mainly through British or Celtic instrumentality supplied from Columba's centre, Iona. The Ancient British Church, whose poor fugitives had accomplished such great and permanent work in Ireland, not only converted Pagan England to the faith, but also sent out a constant supply of missionaries into Gaul, Germany, Switzerland, the Netherlands, and even Italy itself. Columbanus was one of these, and must not be mistaken for Columba, of Iona fame.

A truly Missionary Church was and is the British Church.

CHAPTER IX.

THE FIFTH TRUMPET.—Rev. ix. 1-11.

As this chapter is full of symbols it may be necessary first to allude to these, so that when we are explaining the historical fulfilment we may do so with greater clearness. For a full explanation we must refer to Elliot, Barnes, and Bishop Newton, also Gibbon the historian. Here we can but glance at them assisted by Barnes, etc.,

A Star fallen from heaven to the earth. There can be little doubt but what this star symbolised Satan, as in Luke x. 18, the same as Isaiah xiv. 12, but Satan makes use of some earthly agency, as is clearly denoted in Ezekiel xxviii. 12-15, etc., where it is the King of Tyrus. Here some prince or warrior, or one who should have been a great leader, is alluded to, who falls from the political heaven or position of grandeur, until he become small in estimation. *And to him was given the key of the bottomless pit.* This shows at once that it could be no literal star, but must be some man just as in the case of Rev. viii. 10. To the disciples of our Lord were promised the Keys of the Kingdom of Heaven under the leadership of St. Peter. These keys are evidently intended to refer to the preaching of the Gospel, and through this preaching the followers of Jesus opened the way into the kingdom; in this same way the personage here alluded to would have the power given him of opening the bottomless pit, by the preaching of a doctrine the followers of which would be the kingdom of Satan (Isaiah xxii. 22; Matt. xvi. 19; Luke xi. 52; Rev. i. 18, iii. 7, xx. 1). The bottomless pit, τὸ φρέαρ τῆς ἀβύσσου, the word abyss is connected with the supposed habitation of evil spirits (comp. Luke viii. 31 with Job i. 7; 1 Peter v. 8; Ephes. ii. 2; John xiv., 30, viii. 23).

In this case *pit of the abyss* seems to denote some communication between the earth and the infernal regions, for when the pit was opened the smoke arose which had been hitherto confined. The Key of the Satanic Kingdom being given to this individual, he is capable of opening the way into it. We here notice the prevalence of evil over good, for whereas the disciples of Christ had power given them *to open*, so by their neglect of duty, or falling into error, they also *shut heaven*. In this case, however, no power is given to the individual to shut the bottomless pit. The opening and the shutting is the exclusive power of Him who hath the Key of David (Rev. iii. 7); when the shutting

of the Kingdom of Heaven will be no more possible as in Revelation xix. 6.

And there arose a smoke out of the pit, as the smoke of a great furnace. Smoke in Scripture generally denotes a grievous judgment or calamity (comp. Ps. xviii. 8; 2 Sam. xxii. 9; Isa. xiv. 31; Joel ii. 30), and as such an offensive judgment (Isa. lxv. 5) kindled by the anger of the Lord (Deut. xxix 20).

In the case before us it seems God permits this calamity because His way had been perverted in Christendom, the smoke representing some grievous error, having infernal principles, dark sentences to obscure the light of both Greek and Latin, or Eastern and Western Churches: the smoke as of a great furnace covering the heavens with darkness, so as to obscure the light (comp. Genesis xix. 28). Here, however, it refers to obscuring the light of the Gospel.

And there came out of the smoke locusts upon the earth. "That is, they escaped from the pit with the smoke. At first they were mingled with the smoke so that they were not distinctly seen, but when the smoke cleared away, they appeared in great numbers. The idea seems to be that the bottomless pit was filled with vapour and with those creatures; and that as soon as the gate was opened the whole contents expanded and burst forth on the earth. The sun was immediately darkened and the air was full, but the smoke soon cleared away, so that the locusts became distinctly visible." "The locust is a voracious insect, belonging to the grasshopper or grylli genus, and is a great scourge in Oriental countries—from their numbers and destructive habits there was scarcely any other plague that was so much dreaded in the East. As a symbol it is Oriental, as locusts are known to come from the East. In Scripture the references to this insect are numerous. In Exodus x. 13 "the east wind brought the locusts," which clearly shows they must have come from Arabia. The Hebrew word for locust is אֲרֵבָה or arbeh and of Arab עֲרָבִי arbi. In Judges vi. 5 the Midianites (Arabs) are said to come as locusts for multitude. So that an intelligent Hebrew reading the Greek would see a *paronomasia* or play upon the word locust, and might read Arab. Mr. Forster in his *Mohammedanism Unveiled* (i. 217) writes: "In the Bedoween romance of Antar the *locust* is introduced as the national emblem of the Ishmaelites." Locusts were remarkable for their numbers—so great often as to appear like clouds, and to darken the sky. In this respect they would naturally be symbolical of numerous armies or hosts of men (comp. Jer. xlv. 23, where the word grasshoppers is *locusts*; also Nah. iii. 15, 17; Deut. xxviii. 38, 42; Ps. lxxviii. 46, etc.). Locusts are an emblem of desolation. No symbol of desolation can be more appropriate or striking than this, for one of the most remarkable properties of locusts is that they

devour every green thing, and leave the land a perfect waste—they simply consume everything. A most striking symbol of an all-devouring army.

Gibbon tells us that Volney, the most judicious of modern travellers, says, "The inhabitants of Syria have remarked that locusts come constantly from the deserts of Arabia." Volney says, also without the least idea of confirming Scripture, "Syria as well as Egypt, Persia, and almost all the South of Asia is subject to another calamity no less dreadful (than earthquakes), I mean those *clouds* of locusts so often mentioned by travellers. The quantity of these insects is incredible to all who have not themselves witnessed their astounding numbers; the whole earth is covered with them for the space of several leagues. The *noise* they make in browsing on the trees and herbage may be heard to a great distance and resembles that of an army foraging in secret" (Vol. i. pp. 283-4). "As the natural locusts are bred in pits and holes in the earth so these mystical locusts are truly infernal and proceed with the smoke from the bottomless pit. It is, too, a remarkable thing that at this time the sun and the air were really darkened. For we learn from an eminent Arabian historian that in the 17th year of Heraclius half the body of the sun was eclipsed, and this defect continued from the former Tisrin to Haziran (*i.e.*, from October to June), so that only a little of its light appeared." *Bishop Newton*. (A.D. 626.)

And unto them was given power as the scorpions of the earth have power. This distinctly indicates that these locusts should be more dreadful than ordinary locusts in their effect; for instance, the ordinary locusts devoured every green thing and after their depredations they ceased to exist, but here to the rage of the locust is added the sting of the scorpion, *i.e.*, after his term of existence, which lasted five months, there should still be the effects of his sting. There are few animals more formidable or more irascible than scorpions. Goldsmith says that Maupertius put about a hundred of them together in the same glass and that as soon as they came together they began to exert all their rage in mutual destruction, so that in a few days there remained only fourteen which had killed and devoured the rest. Mr. Taylor says: "When the scorpion has stung, the place becomes inflamed and hardened; it reddens by tension, and is painful by intervals, being now chilly, now burning. The pain soon rises high, and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering and a trembling; the extremities of the body become cold, the groin swells, the hair stands on end, the members become pale, and the skin feels throughout the sensation of a perpetual pricking, as if by needles." *Frag. to Calmet's Dictionary*. The scorpion is an animal with eight feet, eight eyes, and a long jointed tail, ending in a pointed

weapon or sting. It is the largest and most malignant of all the insect tribes. In appearance it resembles the lobster, but is much more hideous. The tail of the scorpion is long, and formed after the manner of a string of beads, the last larger than the others and longer; at the end of which there are sometimes two stings, which are hollow and filled with a cold poison, which it ejects into the part which it stings. (*Calmet's Dictionary.*) The sting of the scorpion, therefore, becomes the emblem of that which causes acute and dangerous suffering. The locust in itself is not strong, nor does it convey any continuance of its power in after effect, but the scorpion combines venom and permanency of effect. The vision therefore implies that the woe shall be effected by numerous swarms of locusts, which shall accomplish irreparable mischief for a stated period and leave their effects for an equally protracted period afterwards, their wonderful precision or orderly discipline carrying with them great strength (comp. also Judges vi. 5, 7; Ps. cv. 34; Joel i. 4, 6, 7: ii. 7-10; Jer. xlv. 23; Nah. iii. 15, 17).

The locust lasts about five months, *i.e.*, from April to September. The scorpion also is only noxious about five months, the cold rendering it torpid and inactive. (*Bochart.*)

"*And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.*" There are two ways of looking at this: the first which takes the verse as full of symbol, and the next as partly symbolical. The first receives its own interpretation in the explanation given which implies that those who are the sealed ones are to escape from the effect of this woe. These sealed ones the 144,000 out of all the tribes of Israel mentioned, Dan being the only one exempted, since Dan was out of danger, as we assume, either in the British Isles already or in that portion of the north west as to be free, whereas there were large portions of all the other tribes still in juxtaposition to those countries which were now included in the woe. A careful consideration of Isaiah xl. 6-8 compared with verses 23, 24 shows us God's people, though likened to grass which is liable to wither, will yet be renovated or rendered perpetually green through being born again by "the word of our God which shall stand for ever" (Isa. xlv. 2-5; 1 Pet. i. 1-5, 23-25). They thus become green as among the grass and as willows by the water-courses, trees of righteousness, the planting of the Lord, that He may be glorified" (Isa. lxi. 3). No one can refuse that this testimony applies to Israel, and we therefore assert the symbolical interpretation here. But it is also apparent that a literal command is given to these same Saracens, as may be seen from the Koran: also the order of the Caliph Aboubeker, "Destroy no palm trees, nor any fields of corn,

cut down no fruit trees," etc.; see also Deuteronomy xx. 19, as to fruitful trees; surely there is a deference to the symbolical as well. This clearly shows that they are not real locusts.

"*And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion when he striketh a man,*" etc. Hence, contrary to the usual effect of the sting of a scorpion, which sometimes is fatal, the nationalities assailed shall not be killed, as nations they shall not be exterminated, but only oppressed, rendered servile, for five months or 150 days (or years), and an additional era of subserviency as an after effect, as the torment of a scorpion also endured for five months (or 150 years).

"*And the shapes of the locusts were like unto horses prepared unto battle, and on their heads as it were crowns like gold and their faces were as the faces of men.*" The resemblance between the locust and the horse, dissimilar as they are in most respects, has been often remarked. Dr. Robinson (Biblical Research) says, "We found to-day upon the shrubs an insect, either a species of black locust, or much resembling it, which our Bedouim called *Faras el Jundy*, 'soldier's horses,' (comp. also *Niebuhr*) and others quoted in *Barnes*. The resemblance to horses suggests cavalry (Joel. ii. 4, 5, 7). Crowns like gold ὄμμοι, crowns as it were gold, just as yellow turbans would appear in the sunshine at a distance; these στέφανος were not much worn in St. John's time, but the Saracens all wore them, they had also human countenances, i.e., they were men.

"*And they had hair as the hair of women, and their teeth were as the teeth of lions.*" This qualification precludes their being Goths, or the same people as under the former trumpets, for Jerome, the contemporary of the Goths, notices them as having their faces shaven and smooth, and when as compared with the Romans to *women's faces*. Again, in contrast with the Greeks and Romans, these wore their hair as the hair of women. There were only two great neighbouring nations, so Elliott thinks, with whose national costume and habits both these and the other points of description well suited, and these were the Persians and the Arabians. That long hair was abhorrent to the civilised world we learn from 1 Corinthians xi. 14. Pliny speaks of the Arabs as wearing the turban, having the hair long and uncut, with the moustache on the upper lip, or the beard, that "venerable sign of manhood." In the most characteristic of Arab poems—*Antar*—a poem composed about the sixth century, we find the moustache, beard, long flowing hair, and turban all alluded to thus: "He adjusted himself properly, twirled his whiskers, and folded up his hair under his turban, drawing it from off his shoulders." "Antar cut off Mandi's hair in revenge and insult." "We will hang him up by his hair." "Thou

foul moustacheo'd wretch." The turban-crown is spoken of in Ezekiel xxiii. 42, "Sabœans from the wilderness which put beautiful crowns upon their heads." Forster in his *Geography of Arabia* makes these Sabœans to be descended from Abraham by Keturah who intermingled with the Ishmaelites.

It was a usual saying among the Arabians that God had bestowed four peculiar things on the Arabs: that their turbans should be instead of diadems, their tents instead of walls and houses, their swords instead of entrenchments, and their poems instead of written law. (Preface to *Antar*.)

And their teeth were as the teeth of lions—that is, strong, irresistible, that is, they would be ravenous and fierce and would spread desolation like lions in the desert.

And they had breastplates, as it were, breastplates of iron, hard, horny, and impenetrable as if they were of iron, the locust has a hard and firm breast which serves as a shield and defence whilst it moves amongst the furze or vegetation. The symbolic meaning is that the warriors would be clad in armour of iron. In *Antar* we find a description of the Arabian warrior, "A warrior immersed in steel armour," again, "15,000 men armed with cuirasses and well accoutred for war": "They were clothed in armour and brilliant cuirasses"; "Out of the dust appeared *horsemen clad in iron*." In the Koran we find amongst God's gifts to the Arabs, "God hath given you coats of mail to defend you in your wars."

And the sound of their wings was as the sound of chariots of many horses running to battle, (comp. Joel ii. 4, 5, 7, the quotation of Volney alluded to above). *They had tails like unto scorpions and there were stings in their tails, and their power was to hurt men five months*. This could only mean that unlike locusts who have no sting, these had stings, the devouring first and the stinging being a continuance of the calamity. This is more noticeable from the literal meaning of ἀδικῆσαι: *they do unjustly*. The recurrence of the expression five months may imply the continuance of the aggressive dealings of these warriors for five symbolical months, and the influence of their injuries being sustained for five symbolical months more. "It does not appear that the wrong would be by inflicting bodily torments, but would be characterised by that injustice towards others which produces distress and anguish."

And they had a king over them, the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. They have a ruler who marshals their hosts. Locusts often, and indeed, generally, move in bands, though apparently they do not seem to have any head. Here a leader was prominent whose law held them in absolute control, uniting them as one immense body

working out his will. He, as the angel of the bottomless pit, might do this either personally or by an agent into whom he infused his spirit. The Hebrew word Abaddon means literally *destruction* and Apollyon ἀπόλλυμι, *to destroy*. Concerning this name there are many conjectures. Probably the most correct one would be that which looks upon this king or leader of the Satanic host as the great opponent of Our Lord Jesus Christ, the bringer in of the better hope, the Prince of Peace, the Restorer and Healer of His people; whereas this man is the messenger of Satan, the great destroyer, probably the king of fierce countenance of Daniel viii. 23, 24, who should destroy wonderfully, the spirit of the Abyss, Abaddon.

Having thus glanced at the symbols, we will now return and see in what manner the history of the times which succeeded the overthrow of the Pagan Empire of Rome agrees with these symbols here represented. We have pointed out that the instruments of this Woe, that is, locusts, generally come from Arabia, that this is the country in which they appear to originate, and we shall likewise find that the countries mostly devastated under this Woe correspond with the countries where locusts are known, and the countries which had never seen the locusts were entirely exempt from their devastation. The country, then, from whence they came was Arabia. In Mr. Forster's *Mohammedanism Unveiled* he says, "In the Bedoween romance of Antar, the *locust* is introduced as the national emblem of the Ishmaelites. And it is a remarkable coincidence that Mohammedan tradition speaks of locusts having dropped into the hands of Mohammed, bearing on their wings this inscription, 'We are the army of the Great God.'" These circumstances will show the propriety of the symbol, on the supposition that it refers to Arabia and the Saracens.

MAHOMET.

As to their leader, the description we have already considered would accurately suit such a man as Mohammed. The peculiarities of his birth and early life are sufficiently remarkable as to call forth the expression "a star fallen to the ground." Mohammed was born at Mecca about A.D. 571. He was of the tribe of the Koreish, the noblest of that part of the country. Arab writers make him to be descended in a right line from Ishmael, the son of Abraham. Gibbon says, "Mahomet was educated in the bosom of the noblest race of Arabia. The tribe of the Koreish, by fraud or force, had acquired the custody of the Caaba, the sacerdotal office devolved through four lineal descents to the grandfather of Mahomet; the family of the Hashemites, whence he sprung, was the most respectable and sacred in the eyes of their country." Just after Mohammed's birth

his father died and we find him, according to Gibbon, saying, Cadijah believed in him when men despised him, she relieved his wants when he was poor and persecuted by the world. Again Gibbon says, "The injustice of Mecca and the choice of Medina transformed the citizen into a prince, the humble preacher into the leader of armies. He lost the keys of the Caaba, the holy place of the Pagan religion of his forefathers, but brooding upon his loss and fall, when another key presented itself to his mind likely to reinstate him, he eagerly grasped it. The cave of Hera, three miles from Mecca, to which he withdrew every year and where he consulted, says Gibbon, "The spirit of fraud or enthusiasm, whose abode was not in the heavens but in the mind of the prophet"; this cave has suggested itself to many interpreters as the mouth, as it were, of the *pit of the abyss* whence issued the fumes and pestilential darkness of his new creed. A singular dream led him to believe that he was specially chosen by the Deity to reconcile all other creeds and unite mankind in the worship of the one true God. In the solitude of the cave he dreamed that the angel Gabriel appeared to him and hailed him as a prophet. On his return he announced his mission to Cadijah his wife, a rich widow who had appointed him her chief pastor, and whom he had married. She at once recognised his claims. Her example was followed by a few friends who had been accustomed to look upon him as the recluse of Hera with reverence. He represented himself as having ascended into heaven and into the presence of God the Almighty seated on a throne covered with 70,000 veils, on His right hand were these words written "La Ellah Ellalla, Mohammed Resul Ellah": "There is no God but God, Mohammed is the prophet of God." Having approached to the presence of God, God put forth His hand and laid it on him. God then talked familiarly with him, taught him many mysteries, instructed him in the whole of His law, and gave him many things in charge concerning his teaching of it. At one of the great annual fairs held in Mecca, Mohammed preached his mission to the merchants assembled from all parts of Arabia. Among his auditors were some citizens of Yatreb, or, as it was afterward called, Medina, whom peculiar circumstances rendered attentive to his claims. The Yatre-bites had just conquered a Jewish tribe; they heard their captives boast of their speedy liberation on the coming of the Messiah, and supposing that the new prophet might be the expected deliverer, they resolved to conciliate his favour. Mohammed profited by their delusion, and when the Meccan chiefs, enraged at his hardihood, took measures for his destruction, he could only save his life by a speedy retreat to Yatreb. This event, called Hejira, or the flight, occurred in A.D. 622, and is the era used by all Mohammedan nations. Mohammed was received in triumph at Yatreb, he

changed its name to Medinet-al-nabi (the city of the prophet), or Medina, which name still remains. Converts flocked to Medina and formed themselves into warlike bands who infested all the roads to Mecca and took severe vengeance for the insult offered to their master. The plunder was shared equally among the soldiers; enthusiasm generally ensured success, and warriors from all parts of the peninsula were attracted by the hopes of wealth and glory. Thus the Mohammedan career of conquest began, though at first suffering many a check and scarcely advancing outside of Arabia during the life of Mohammed, but at his death his successors pushed on to greater conquests. Mohammed died on the 8th June, 632. His career and the progress of Islamism had brought to his banners nearly 100,000 warriors.

It was the religion of Mohammed which made the Arabians what they were. Before, they were ever at strife one tribe with another, now they were all united. The Koran exercised a mighty influence on them, first, by inculcating absolute belief in predestination: secondly, by the promise of a crown of martyrdom to all who fell on the field of battle, and a Mohammedan paradise to follow.

"The Arabs or Saracens," says Gibbon, "had languished in poverty and contempt till Mahomet breathed into their savage bodies the spirit of enthusiasm."

Hallam says, "The religion of Mahomet is essentially a military system. The people of Arabia found in the law of their prophet not a license, but a command to desolate the world."

Schegel calls it *the infernal spirit* that produced that anti-Christian combination of spiritual and temporal authority, the new *power of hell*.

Mahomet's father was an idolater; but his mother was a Jewess who had been converted to Christianity. They both died when he was yet a child.

Much of the above I am indebted for to Ockley's "*History of the Saracens*," and Taylor's "*Modern History*."

THE FIFTH TRUMPET IN ACTION.

Powers which opposed.—Preliminaries to conquest:—

The two Powers which stood in the way of the rise and progress of the Mohammedan imposture were Rome (*i.e.*, Eastern) and Persia: and it is remarkable that in the conflict with each other during the twenty years from A.D. 607 to 627 each of these Powers successively recovered the ancient limits of its empire, and, exhausted by their efforts, they successively and suddenly sank to ruin.

"In the reign of Phocas the Eastern Empire was reduced by the irruption of the Avars, the successors of Attila, on the west and of

the Persians on the east. In the year A.D. 601 the Persian monarch passed the Euphrates, occupied the Syrian cities, and soon encompassed the walls of Antioch with his irresistible arms. Jerusalem was taken by assault and the cavalry of Persia passed with impunity the channels of the Delta and explored the long valley of the Nile from the Pyramids of Memphis to the confines of Ethiopia. In the first campaign another army advanced from the Euphrates to the Thracian Bosphorus; Chalcedon surrendered after a long siege; and a Persian camp was maintained for ten years in the province of Constantinople." Thus was the Persian power suddenly extended to its ancient limits, the Hellespont and the Nile.

Whilst surveying the majesty of his power, like another Nebuchadnezzar, and in the pride of his heart boasting: "I will never give peace," said the tyrant of Asia, "to the Emperor of Rome till he has abjured his crucified God, and embraced the worship of the Sun," Chosroes received an epistle from an obscure citizen of Mecca inviting him to acknowledge Mohammed as the apostle of God. He rejected the invitation and tore the epistle—"It is thus," exclaimed the Arabian prophet, "that God will tear the kingdom and reject the supplications of Chosroes." Placed on the verge of the two great empires, Persia and Rome, Mohammed observed with secret joy the progress of their mutual destruction, and in the midst of the Persian triumphs he ventured to foretell that before many years should elapse victory would again return to the banners of the Romans. At the time when this prophecy is said to have been delivered no prediction could be more distant from its accomplishment, since the first twelve years of Heraclius seemed to announce the approaching dissolution of his Empire.

The time Heraclius had obtained from Chosroes, with the apparent intention of collecting the ransom demanded of him, he employed in preparations for a bold and desperate renewal of the war. "Since the days of Scipio and Hannibal no bolder enterprise has been attempted than that which Heraclius achieved for the deliverance of the Empire. The Roman Emperor explored his perilous way through the Black Sea and the mountains of Armenia, penetrated into the heart of Persia, and recalled the armies of the great king to the defence of their bleeding country. In the battle of Nineveh, which was fiercely fought from daybreak to the eleventh hour, twenty-eight standards, besides those which might be broken or torn, were taken from the Persians, the greatest part of their army was cut to pieces, and the victors, concealing their own loss, passed the night on the field. The cities and palaces of Assyria were opened for the first time to the Romans" (*Gibbon*). Chosroes fell by the conspiracy of his son and satraps. "The glory of the house of Sassan ended with the

life of Chosroes, his unnatural son enjoyed only eight months' fruit of his crimes, and in the space of four years the regal title was assumed by nine candidates, who disputed with the sword or dagger the fragments of an exhausted monarchy. The state of anarchy continued about eight years longer, till the factions were silenced and united under the common yoke of the Arabian Caliphs" (*Gibbon*).

This long and destructive war absorbed the resources of the Empire. The Romans, with a loss of 200,000 soldiers, although victorious, were ill-prepared to measure strength with the fanatical Saracen, and in the last eight years of his reign Heraclius lost to the Arabs the same provinces which he had recently rescued from the Persians.

Thus by this wasting war of twenty years the way was prepared for the sounding of the fifth trumpet.

Sounding of the Trumpet.—Such was the zeal of Mahommed's followers that a deputy of Mecca was astonished by the attention of the faithful to the words and look of the prophet. "I have seen," said he, "the Chosroes of Persia and the Cæsar of Rome, but never did I behold a KING among his subjects like Mahomet among his companions."

In the first months of his reign Mahomet practised the lessons of holy warfare, and displayed his white banner before the gates of Medina. The martial apostle fought at nine battles or sieges, and fifty enterprises of war were achieved in ten years by himself or his lieutenants. The Arab continued to unite the professions of a merchant and a robber; and his petty excursions for the defence or attack of a caravan insensibly prepared his troops for the conquest of Arabia.

"The sword," says Mahomet, "is the key of heaven and of hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer; whosoever falls in battle his sins are forgiven him; at the Day of Judgment his wounds shall be resplendent as vermilion and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim."

The intrepid souls of the Arabs were fired with enthusiasm, the picture of the invisible world was strongly painted on their imagination; and the death which they had always despised became an object of hope and desire. The first companions of Mahomet advanced to battle with a fearless confidence; there is no danger where there is no chance; they were ordained to perish in their beds, or they were safe and invulnerable amidst the darts of the enemy.

First Victories.—The first victory achieved was in the fertile vale of Beder, about 20 miles from Medina and 40 from Mecca. The

sacred band of Mohammed numbered 313 Moslems, of whom 77 were fugitives and the rest were auxiliaries ; these mounted by turn a train of 70 camels : the camels of Yatreb or Medina were formidable in war, but such was the poverty of his first disciples that only two could appear on horseback in the field. Hearing of a caravan from Mecca of 1,000 camels under Abu Sophian returning home, he waylaid him ; finding himself greatly outnumbered and the battle like to have been lost, he demanded the succour of Gabriel and 3,000 angels ; then, starting suddenly into the midst of his enemies, he cast a handful of sand into the air, and exclaimed, " Let their faces be covered with confusion." Both armies heard the thunder of his voice, their fancy beheld the angelic warriors, the Koreish trembled and fled, 70 of the bravest were slain and 70 captives adorned the first victory of the faithful. A second battle resulted in the defeat of the prophet, and, as he termed it, 70 martyrs for the sins of the people. This was in A.D. 623. In 625 the Koreish laid siege to Medina with an army of 10,000 men : Mohammed's followers numbering 3,000. A tempest of wind and rain overturned the tents of the besiegers, and private quarrels having arisen, the siege was raised, the Koreish, deserted by their allies, no longer hoped to subvert the throne, or to check the conquests of their invincible exile.

Persecution of the Jews.—His next concern was to convert the Jews ; their obstinacy turned his friendship into the most implacable hatred, with which he pursued that people to the last moment of his life. [Here let us notice the enmity of *the beast from the bottomless abyss* against the people of God (Gen. xii. 3 ; Ezek. xxxv. 5-6 ; Rev. xi. 7).] And in the character of an apostle and a conqueror this persecution was extended to both worlds. The tribes of Jews he succeeded against were the Kainokitts, the Nadhirites, and the children of Koraidha. Some were dragged in chains to the market place, others were buried alive, and some were eventually transplanted to Syria.

The Conquest of Mecca.—The reduction of Mecca was the next step ; this, however, Mahomet was not able to accomplish except by stratagem. The intrepid fanatic sank into the cool and cautious politician, he waived in his treaty the title of the Apostle of God, concluded with the Koreish and their allies a truce of ten years, and stipulated only to enter the city as a friend. Once there, he encompassed the Caaba, followed by his disciples with their swords sheathed ; the Koreish had retired to the hills, the people edified by his devotions were divided or seduced and deserted the sinking cause of idolatry. His followers increased to 10,000 soldiers, who assembled for the conquest of Mecca, the idolators of the weaker party were soon convicted of violating the truce. Enthusiasm and discipline impelled the

march and preserved the secret till the blaze of ten thousand fires proclaimed to the astonished Koreish the design, the approach, and the irresistible force of the enemy. The keys of the city were handed over in the year 629 A.D. Mahomet forgave the insults offered him in bygone years, forgave their guilt, and united the factions of Mecca. The chiefs of Koreish were prostrate at the feet of the conqueror, and the people of Mecca obtained their pardon by the profession of Islam. After an exile of seven years the fugitive missionary was enthroned as the PRINCE and the PROPHET of his native country. The 360 idols of the Caaba were ignominiously destroyed, and the House of God—as it was afterwards called—purified and adorned.

The conquest of Mecca determined the faith and obedience of the Arabian tribes. On the field of Honain Mahomet had a narrow escape of being hopelessly cut off, when the tide of battle was turned in his favour by the conduct of his uncle Abbas. From here he marched to the siege of Tayef, 60 miles S.E. of Mecca. After a siege of 20 days he sounded a retreat, but he retreated with a song of devout triumph, and affected to pray for the repentance and safety of the unbelieving city. The spoil of this fortunate expedition amounted to a considerable deal. The whole of Arabia by 632 A.D. submitted to the god and sceptre of Mohammed, and 114,000 Moslems accompanied the last pilgrimage of the Apostle.

War Against Rome.—After the conquest of Mecca, the Sovereign of Arabia solemnly proclaimed war against the Romans A.D. 630, and displayed his banner at the head of 10,000 horse and 20,000 foot. Owing to the active and intrepid Caled, who spread around the terror of his name, the prophet received the submission of the tribes and cities from the Euphrates to Ailah at the head of the Red Sea.

Mohammed lived to 63 years, when he is supposed to have been poisoned by a Jewish female. Gibbon says that “the birth of Mahomet was fortunately placed in the most degenerate and disorderly period of the Persians, the Romans, and the barbarians of Europe.”

In the ten years of the administration of the second Caliph after Mohammed, under Omar, the Saracens reduced to obedience 36,000 cities or castles, destroyed 4,000 churches or temples of the unbelievers, and erected 1,400 mosques for the exercise of the religion of Mohammed. One hundred years after his flight from Mecca the arms and the reign of his successors extended from India to the Atlantic Ocean, over the various and distant provinces which may be comprised under the names of (I) Persia, (II) Syria, (III) Egypt, (IV) Africa, and (V) Spain.

1. *The Persian Conquest.*—In the first year of the first Caliph (A.D. 632), whose name was Abubeker and father of Ayesha,

Mahommed's wife, his lieutenant Caled, popularly known by the dreadful name of "the Sword of God" and "the scourge of the Infidels," advanced as far as the Euphrates. He reduced the cities of Aubar and Hira, the last of the Moudars was defeated and slain by Caled, his son was sent a captive to Medina, his nobles bowed before the successor of the prophet, and the Caliph accepted as the first-fruits of foreign conquest an annual tribute of 70,000 pieces of gold. The conquerors and even their historians were astonished by the dawn of their future greatness. "In the same year," says Elmacin, "Kaled fought many signal battles; an immense multitude of infidels were slaughtered, and spoils infinite and innumerable were acquired by the victorious Moslems." The invincible Kaled was soon transferred, however, to the Syrian war, and the invasion of the Persian frontier was conducted by less active and less prudent commanders; but although the Saracens were repulsed on several occasions they still continued to hover in the deserts of Babylon. The battle of Cadesia in A.D. 636 determined the fate of Persia. The whole of the province of Irak, or Assyria, immense in wealth, submitted to the Caliph. Even now, however, the country, intersected by rivers and canals, might have interposed an insuperable obstacle to the victorious cavalry of the Saracens, but the flying Persians were overcome by the belief (March A.D. 637) that the last day of their religion and empire was at hand; the strongest posts were abandoned by treachery or cowardice, and the king, with a part of his family and treasures, escaped to Holwan, at the foot of the Median Hills. By the conquest of Persia, the Saracens became possessed of untold wealth.

DANIEL'S PREDICTION COMPARED WITH REVELATION.

With reference to the above belief (March A.D. 637) as the last day of the Persian Empire, it is a fact that the prophet Daniel, when in chapter xii. 7 he reveals the things concerning the mystery attaching to God's people Israel, their cast-off condition, and the supremacy of the Eastern Powers over the land of Israel, foretells a definite period of "a time and times and half a time" as transpiring in *the scattering of the power of the Holy people*. This period is always regarded as 1,260 years: now, 1,260 lunar years, which is the method of calculation in the East, would make just 1,243 solar years. If now we take the captivity of Judah by Nebuchadnezzar as 606 B.C. as a starting point, and reckon on 1,243 solar years (or "a time and times and half a time," in lunar years 1,260), we arrive at the very epoch (A.D. 636-7) when the Persian, the successor of the Babylonian, power came to an end. But the year A.D. 637 is marked also as the beginning of another power, the Mohammedan: it is the very year that Omar took

Jerusalem and defiled the Holy Place by the erection of the Mosque of Omar on the very site of what had been Solomon's Temple. Whether the two men, "one on this side of the bank of the river," spoken of in Daniel refers to Persia, and "the other on the other side" refers to Mahommedan (or Arabian) in Daniel xii. 5, we are not in the position to say; but the one Babylonian and Persian succeeded in scattering the power of the Holy people, and it appears likely that under the other, the Mohammedan, would be effected the gathering again of the Holy people: or, in other words, "all these things shall be accomplished." These very same words occur in Revelation x. 7: "the mystery of God shall be accomplished (finished) as He hath declared by His servants the prophets."

Let anyone compare the two passages (Dan. xii. 4, 7, and Rev. x. 2, 5, 6), and he cannot but be struck at the similarity of the two passages, one as to the closing of the book and the other as to the opening of the book; one "how long shall it be until the end of these wonders?" the other, "the mystery of God shall be finished." In Revelation x. the opening of the book takes a *time*, χρόνος, not probably so definite as the usual word rendered time, *kalpos*, a stated time: and the result of this opening of the book is that God's people ISRAEL "must prophesy again before many peoples and nations and tongues and kings" (Rev. x. 11).

Then, again, the ascendancy of the Mohammedan power is that related in Revelation ix., immediately preceding this wonderful Reformation vision of Revelation x. And in Daniel xii. 11, the whole hope of the daily sacrifice being restored, was taken away by the planting of "the abomination that maketh desolate (being) set up," A.D. 637, the Mohammedan power.

Another remarkable event is that the Mahommedan had not hitherto been permitted to conquer Constantinople, which held within its treasures, stored up, the Greek literature, amongst which were the Holy Scriptures, but that immediately after the fall of Constantinople was the RENAISSANCE which gave to Britain the New Testament in Greek and thus hurried on the opening of the little book and also the Glorious Reformation in Britain and N.W. Europe.

"His right foot in the Sea (Britain) and His left foot on the earth."

Lastly, if we add 1,260 lunar years on to 637 A.D., we get 1,243 solar years; and thus arrive at 1880, the epoch of the British in Egypt, culminating in 1882. And if 1,260 solar years on to 637, we have 1897, the very year of the Zionist movement, which has for its object the restoration of the Land of Palestine to the Jews. The next date, 1,290 days (or years) is in lunar years 1,273, this added to A.D. 637 makes 1910 or thereabouts, as some probable event

about to occur hastening on the destruction of the Mohammedan power. Whereas the 1,335 years to the time of blessedness is yet beyond. Another date is 1927, as 1,290 solar years beyond 637. But we are not to know whether A.D. 622 may not be the real starting point, if we take the full solar year. "Of that day and of that hour knoweth no man." And yet, "of the times and seasons, brethren, ye have no need that I write unto you." It is remarkable that 1,290 solar years on to 622 gives us **1912**. We are living in critical times 1910-1912!

Let us be on the watch, for the return of our Lord is intimately connected with the restoration of His people. What manner of persons ought we to be if we know these things? How anxious every individual Israelite should be to do his or her part in seeking to make our Nation "ALL RIGHTEOUS"! If we are the nation keeping the Truth, God will preserve us, "in the hour of temptation which is coming upon all the world to try them that are in the *earth*." Rev. iii. 10, Isaiah xxvi., which is, we believe very close upon us.

From A.D. 637 to 651 the whole of the country from the Caspian Sea to the Indus and from the Oxus to the Persian Gulf had fallen into the hands of the Saracens. This date 651 is within three years of 1,260 solar years from B.C. 606, which would end in A.D. 653 or 654 as the first half of the seven times.

It is also worth noticing that the Turks first appeared about this time and embraced the tenets of Mohammedanism.

2. *Syrian Conquest*.—Immediately after the death of Mohammed, Abubeker, his successor, wrote to all the Arab tribes a circular letter: "In the name of the Most Merciful God to the rest of the true believers—Health and happiness and the mercy and blessing of God be upon you. I praise the most high God and I pray for his prophet Mohammed. This is to acquaint you that I intend to send the true believers into Syria to take it out of the hands of the infidels. And I would have you to know that the fighting for religion is an act of obedience to God." His messengers returned with the tidings of pious martial ardour which they had kindled in every province, and the camp of Medina was quickly filled with intrepid bands of Saracens who panted for action, and accused with impatient murmurs the delays of the Caliph. When their numbers were completed, Abubeker addressed these remarkable words to the leaders, Yezid at their head: "Remember you are always in the presence of God, on the verge of death, in the assurance of judgment and the hope of paradise. Avoid injustice and oppression, consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men without turning your backs; but let not your victory be stained with the blood

of women or children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you like to eat. When you make any covenant or article stand to it, and be as good as your word. As you go on you will find some religious persons who live retired in monasteries, and propose to serve God in that way ; let them alone, and neither kill them nor destroy their monasteries ; and you will find another set of people that belong to the synagogue of Satan, who have shaven crowns ; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute." (Compare Rev. ix. 4, etc.)

Even in the seventh century the monks were generally laymen ; they wore their hair long and dishevelled, and only shaved their heads when they became priests. The circular tonsure was sacred and mysterious ; it was the crown of thorns, but it was likewise a royal diadem, and every priest was a king, etc. (*Thomassin Disc de L'Eglise* : Gibbon.)

The command of the Syrian army was delegated to Abu Obeidah, but in reality the superior genius of Kaled made him the foremost leader of the Saracens. The first city to fall into the hands of the invaders was that of Bosra. Encouraged by their success against the open towns and cities, the Moslems had nearly lost their prize and 4,000 men were near being cut off, when Kaled, by his indomitable enterprise, with 1,500 men restored the battle. The 12,000 horse of the enemy had to beat a retreat and shut themselves up in their citadel, but treachery here, as in most other cases with which the Saracens had to do, delivered the city into their hands. The conquest of Bosra, only four days' journey from Damascus, encouraged the Arabs to besiege the ancient capital of Syria. It was usual on these occasions for the general of one army to receive a challenge from the leader of the other. It may not be out of place to relate that many a lance was shivered in the plains of Damascus, and the prowess of Kaled was signalised in the first sally of the besieged. After an obstinate combat, he had overthrown and made prisoner one of the Christian leaders, a stout and worthy antagonist ; he instantly mounted a fresh horse, the gift of the Governor of Palmyra, and pushed forward to the front of the battle. "Repose yourself for a moment," said his friend Derar, "and permit me to supply your place : you are fatigued with fighting this dog." "O Derar," replied the indefatigable Saracen, "we shall rush in the world to come ; he that labours to-day shall rest to-morrow." With the same unabated ardour Kaled answered, encountered, and vanquished another champion, and the heads of his two captives who refused to abandon their religion were indignantly hurled into the midst of the

city. The city was reduced to a closer defence, when suddenly a joyous cheer announced to the besiegers that succour was at hand. It was resolved to raise the siege and turn the whole force against the army of Heraclius, now marching to the relief of Damascus. Fresh supplies were also sent for by the Saracens to Amrou, the future conqueror of Egypt, who immediately strengthened the army of Abu Obeidah to 45,000 Moslems. The Roman army headed by Werdan was 70,000 strong. The Saracen Derar sent to reconnoitre their ranks, with his single lance maintained a flying fight against 30 Romans, 17 of whom he unhorsed. The Romans would fain have made terms, which were indignantly spurned by Kaled in these words: "Ye Christian dogs, you know your option: the Koran, the tribute, or the sword." Addressing his own troops, he said, "You see before you the united force of the Romans; you cannot hope to escape, but you may conquer Syria in a single day. The event depends upon your discipline and patience. Reserve yourselves till the evening (A.D. 633, July 13). It was in the evening that the prophet was accustomed to vanquish." Two successive engagements took place, and the victory was theirs. The remains of the Imperial army fled to Antioch, Cæsarea, or Damascus, and the death of 470 Moslems was compensated by the opinion that they had slain 50,000 of the infidels.

The spoil was inestimable—many banners and crosses of gold and silver, precious stones, silver and gold chains, and innumerable suits of the richest armour and apparel. And now the siege of Damascus was renewed with increased vigour and confidence. After seventy days' siege (A.D. 634) one half of the city surrendered to Abu Obeidah, whilst at the same moment the opposite quarter fell into the merciless hands of Kaled, the whole of the spoil eventually falling into their hands.

During the siege a party of 500 Saracens under Abdallah was dispatched for the purpose of despoiling a fair held about thirty miles off. When the Saracens came upon them they found 10,000 assembled, besides a guard of 5,000 horse. The Saracens paused, but their leader addressed them: "For my part I dare not go back; our foes are many, our danger is great, but our reward is splendid and secure either in this world or the world to come. Let every man do according to his inclination, advance or retire." Not a Mussulman deserted his standard. The valiant band fought for hours, their weapons dropped from their hands, when just at sunset a cloud of dust announced the approach of Kaled with the utmost speed of his cavalry. The Christians were broken by the impetuosity of his attack, and fled in dismay, many of them being slaughtered in their flight.

In A.D. 636 the Roman Emperor suggested that a single battle should decide the fate of the province. The battle of Yermuk was fought with desperate valour; the exhortation of the Saracen generals was sufficient to exasperate their followers to risk all on the event. "Paradise is before you, the devil and hell-fire is in your rear." The women formed a rearguard; thrice were the Saracens driven back by the fierce onslaught of the Roman horse, and on each occasion they were met by the blows and reproaches of their own women. The fight though the hardest and at one time the most doubtful, was likewise the most decisive. Many thousands of Greeks and Syrians fell by the swords of the Arabs; many were drowned in the waters of the Yermuk. After this the Roman army no more appeared in the field, and all that was left was for the Saracens to choose at their own discretion their objects of attack.

Jerusalem now (A.D. 637) fell into the hands of the invaders, and after a siege of four months the Caliph Omar himself entered and took possession. As Omar entered, the Patriarch of Jerusalem (Sophronius) bowed before his new master, and secretly muttered the words of Daniel, "THE ABOMINATION OF DESOLATION IS IN THE HOLY PLACE." By command of the Caliph Omar the ground of the Temple of Solomon was prepared for the foundation of a Mosque. There is a story that the Caliph asked where he might build a Mosque, when the Patriarch showed him the place where Jacob's stone lay whereon he slept when he saw the vision (Gen. xxviii); that he and his followers cleared the stone of the dirt that was about it, and there built the Mosque. The Mosque was called THE MOSQUE OF OMAR, and upon the same spot there is the Mosque to this day.

Again, let us draw attention to what has already been stated. The next date, 1,290 years (Dan. xii. 11), if reckoned on lunar method from A.D. 637, when the abomination of desolation was set up, brings us to 637 + 1273 solar years = 1910 or thereabouts: as pointing to some event which shall cause to cease the Mahommedan hold of the site of Solomon's Temple. The time of blessedness is yet beyond (Dan. xii. 12).

One more sanguinary struggle took place before Aleppo, and then finally, city by city, all quickly acknowledged the conqueror's yoke. Abu Obeidah lived to see the whole of Syria conquered. The famous Kaled lived three years longer.

3. *The Conquest of Egypt*.—Amrou, the friend of Kaled, of a like nature and exceptional bravery, started from Gaza (A.D. 638) with only 4,000 Saracens to the conquest of Egypt. He received from Omar, the Caliph, orders which should have caused him to desist from his march. "If you are still in Syria," said the ambiguous mandate, "retreat without delay, but if at the receipt of this epistle you have

already reached the frontiers of Egypt, advance with confidence and depend upon the succour of God and of your brethren." Amrou preferred not to open the letter until on Egyptian ground, then solemnly assembling his officers broke the seals and read the epistle. He gravely inquired the name of the place, and declared his ready obedience to the Caliph's commands. After a siege of thirty days he took possession of Farmak, or Pelusium, and that key of Egypt opened up to him the whole country as far as the ruins of Heliopolis and the neighbourhood of the modern Cairo. Universal disaffection aided in the conquest. The Saracens were looked upon as deliverers, and the Greeks after a futile resistance were forced to surrender Memphis, yet the siege lasted seven months, and the Saracens were reinforced by 4,000 Arabs. Alexandria, after a protracted siege of fourteen months and the loss of 23,000 men, fell to the Saracens. Eutychius the Patriarch observes that the Saracens fought with the courage of lions. The loss of Alexandria, the capital of Egypt, is said to have hastened the death of the Greek Emperor Heraclius, who fell a victim to dropsy seven weeks after.

The fate of the Alexandrian library is well known. On Amrou asking the Caliph Omar what should be done with it, the answer was returned, "If these writings of the Greeks agree with the Book of God, they are useless and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." The sentence was blindly carried out, and for six months the volumes afforded fuel to the 4,000 baths of Alexandria. This story is by many not believed.

4. *The Conquest of Africa.*—In the year A.D. 647, and the Caliphate of Othman, 20,000 Arabs marched from Medina to Memphis where they were joined by 20,000 more, and being entrusted to Abdallah advanced into the unknown countries of the west to achieve the conquest of Africa from the Nile to the Atlantic. The sands of Africa, though impervious to a Roman legion, to the Arabs with their train of camels presented no difficulties. After a painful march they pitched their tents under the walls of Tripoli. The Prefect Gregory maintained a vigorous defence and offered his daughter in marriage to any Greek or African, together with 100,000 pieces of gold, who would bring him the head of the Saracen general. This inspired the Greeks and Africans with such zeal that the Saracens were likely to have been outdone, until Zobeir exclaimed to Abdallah, "Retort on the infidels their ungenerous attempt. Proclaim through the ranks that the head of Gregory shall be repaid with his captive daughter, and the equal sum of 100,000 pieces of gold." The discretion of Zobeir turned the scale. On a sudden the charge was sounded, the Arabian camp poured forth a swarm of fresh and intrepid warriors, and the long line of Greeks and Africans were surprised, assaulted

and overturned by what appeared to them to be angels descending from the sky for their destruction. The Prefect Gregory himself was slain by Zobeir, and the city was taken. The Western conquests of the Saracens, however, were suspended nearly twenty years (A.D. 665-689), until their own dissensions were composed by the establishment of the house of Ommiyah, and the Caliph Moawiyah was invited by the cries of the Africans themselves.

Akbah, the new conqueror of Africa, marched from Damascus with 10,000 of the bravest Arabs; this number was greatly swelled by the disaffection of thousands of barbarians. The province of Mauritania quickly succumbed, and the fearless Akbah plunged into the heart of the country and the wilderness, where his successors erected the famous capitals of Fez and Morocco. Arriving at the verge of the Atlantic, he spurred his horse into the sea, declaring that if his course were not stopped by the sea, he would still go on to the unknown kingdoms of the West. This Mahommedan Alexander, however, was soon recalled, by the disaffection of the Greeks and Africans, to quell an insurrection in which he met his death. His successor Zuheir avenged him, but himself encountered the fate of his predecessor. He vanquished the natives in many battles, but was himself overthrown by a powerful army which had been sent from Constantinople for the relief of Carthage.

Yet again the Saracens, under the Caliph Abdulmalek, returned to the conquest of Africa, and this time Carthage fell into the hands of Hassan; and the ruins of Carthage can scarce mark the place where the ancient metropolis of Africa stood. In course of time the Moors or Berbers joined the standard and embraced the religion of Mohammed, and the whole of Northern Africa from the Nile to the Atlantic owned to the superiority of the Saracen arms.

5.—*The Conquest of Spain*: This was brought about primarily owing to the treachery of Count Julian, who was general of the Goths and in charge of the fortress of Ceuta, one of the columns of Hercules opposite to Gibraltar. The general, after successfully resisting the onslaught of Musa, the Saracen chief, astonished the latter by the offer of his place, his person, and his sword to the successor of Mohammed, and soliciting the disgraceful honour of introducing the Saracen arms into the heart of Spain. One hundred Arabs and 400 Africans were therefore sent over the Gut of Gibraltar in four vessels under the command of Tarik, their chief—from whom (Gebel al Tarik) the place Gibraltar now takes its name—and the entrenchments of his camps were the first outlines of those immense fortifications which in English hands have successfully resisted the art and power of the House of Bourbon. Owing to the hospitable entertainment this small band received at the hands of the too

confiding non-contents of Algeciras and the neighbourhood, 5,000 Saracens crossed in the spring of A.D. 711, which forces were quickly augmented to 12,000. The Gothic monarch encountered them with a force of 90,000 or 100,000 men. A battle was fought on the plain of Xeres. The Arabs had been considerably strengthened by the Christian malcontents under the influence of Count Julian. The battle raged for four days without any decisive result. Tarik then addressed his followers, seeing 16,000 of their dead on the field: "My brethren, the enemy is before you, the sea behind you; whither will ye fly? Follow your general; I am resolved either to lose my life or to trample on the prostrate King of the Goths." The scale was turned and the battle of Xeres made one more victory to be scored to the intrepid Saracen. The traitor Count Julian now recommended the Saracen chief to strike home to the heart of the kingdom and to follow up his success, without allowing his enemies breathing time, by a rapid march upon the royal city of Toledo. Tarik accepted the advice.

Tarik was now assisted very materially by the Jews, to whose secret and important aid he was indebted for the most important acquisitions. Persecuted by the Kings and Synods of Spain, this people embraced the moment of revenge (compare the CLAY in the feet of the image, Dan. ii, 41-43), and the alliance between the disciples of Moses and the followers of Mohammed became confirmed until the final era of their common expulsion. From Toledo the Saracens pushed on to Castille and Leon. They were then joined by Musa, the conqueror of Africa; and Spain, which had resisted the Roman arms for 200 years, was overrun by the victorious Saracens in the space of a few months.

We see here how the remnants of the Goths were pushed out of Spain and through into Gaul towards their home in the North-West by the Saracen invaders.

THE LAST EFFORTS, AND THE PASSING AWAY OF THE FIFTH TRUMPET.

Musa now prepared a powerful army by sea and land to pass the Pyrenees and to extinguish in Gaul and Italy the declining kingdom of the Franks and Lombards and to preach the Unity of God upon the Altar of the Vatican. From thence he conceived the plan of overrunning Germany and then follow up the course of the Danube to the Euxine, and unite Europe, Asia, and Africa under the common sceptre of Mohammed. His sudden recall and disgrace, however, put an end to his further conquest (A.D. 714).

When the Arabs first issued from the desert they must have

been surprised at the ease and rapidity of their own success. But when they advanced, in the career of victory, to the banks of the Indus or the summit of the Pyrenees, they must have been equally astonished at the obstinacy of the resistance to their invincible arms, or that any nation could resist them or that any boundary could confine the limits of the dominion of the successor of the Prophet. The success of the Saracens throughout the whole of their supremacy was markedly the result of their union under one leader; on each occasion of dissension or dispute as to their head their arms were worsted and their career of conquest arrested, only, however, to proceed with renewed energy and life as soon as the leader or Caliph was universally recognised.

The endeavours of the Saracens to conquer the seat of government (Constantinople) failed in the years A.D. 668-675, and again A.D. 716-718. With an army of 120,000 and a fleet of 1,800 ships Moslamah disdained to accept the liberal offer of the Greeks to rescue their city and religion by payment of a handsome tribute. On the night of the assault, however, the Greeks dispatched a number of fire-ships into the midst of the forest of masts, and the Arabs, their arms and fleet, were dashed against each other in the disorderly flight: they were overwhelmed by the waves or perished in the flames. Constantinople and the Greek fire might exclude the Arabs from the eastern entrance into Europe, but in the west, on the side of the Pyrenees, the provinces of Gaul were threatened and invaded by the conquerors of Spain (A.D. 721, etc.)

Attempts on France.—After a series of reverses on either side, the South of France from the mouth of the Garonne to that of the Rhone assumed the manners and religion of Arabia. In the year A.D. 731 the victorious Saracens had reached the banks of the Loire, and to quote Gibbon's own words, "another march of 1,000 miles would have carried the Saracens to the confines of Poland and the Highlands of Scotland. From such a calamity Christendom was saved by the genius and fortune of one man. More than half France was now in the hands of the invaders. Charles, surnamed Martel (signifying the hammer), in the public danger was summoned by the voice of his country. Having gathered together an army composed of Franks, Gepidæ, and Germans, he sought and found the enemy in the centre of France between Tours and Poitiers. After six days' desultory fighting, on the seventh day the strength and stature of the Germans began to tell on the Orientals, and by repeated blows, successively dealt, the Saracens were at last overcome. In their retreat they fell out among themselves and their host was suddenly dissolved, and in the morning the victorious Christians found an empty camp and the Saracens fled. The report became general that between 350,000 and

375,000 Mohammedans had been crushed by the hammer of Charles, whilst no more than 1,500 Christians were slain in the field of Tours (this seems incredible). Gaul was thus rescued from the hands of the conquerors, and the Saracens confined between the Pyrenees on the one side and the Hellespont on the other."

So miraculously did God preserve His Israel and confined the scourge to "those men that have not the seal of God in their forehead" (Rev. ix. 4). We might also show the contrast between Revelation viii. 7 and Revelation ix. 4 in the fact that whereas under the Gothic Woe devastation and destruction was the order of the day, the Saracens particularly kept themselves from ruthless spoliation and wilful destruction. Their mission was not to annihilate but only to torment, so that on their retreat we shall see villages, towns, and countries again resuming their previous positions and returning to their former allegiances (Rev. ix. 5, 6).

In the year A.D. 755, as Gibbon says, the consequences of revolution tended to dissolve the power and the unity of the empire of the Saracens. The acclamations of the people saluted the landing in Andalusia of a rival Caliph, and Abdalrahman established the throne of Cordova in Spain, where his successors reigned for 250 years from the Atlantic to the Pyrenees.

In the year A.D. 762 Almansor laid the foundations of the city of Bagdad, the imperial seat of his posterity during a reign of 500 years. The splendour of his Court emulated the magnificence of the Persian Kings, and he disdained the abstinence and frugality of the first Caliphs. Bagdad, or the City of Peace, as it was called, received the name of *Medinata al Salem*. In the west the Omniades of Spain supported with equal pomp and splendour the title of the Commander of the Faithful. "The luxury of the Caliphs, so useless to their private happiness, relaxed the nerves and terminated the progress of the Arabian Empire." WAR WAS NO LONGER THE PASSION OF THE SARACENS.

Thus 150 years after Mahomet commenced to preach (five months 5×30 days, the life of the locust), in A.D. 612, we find in A.D. 762 the City of Peace (Bagdad) was built and war ceases. In the beginning of the fifth month, viz., 732, Charles Martel stopped the career of conquest. Whilst one Caliph was supreme their power was unbroken; it afterwards gave way with dissension.

Cardinal Baronius says that in A.D. 761 the Christian remnant in the mountains of Spain began to roll the tide of war back upon their Saracen oppressors.

It is instructive to notice in addition to the date above alluded to, that 150 years after Mahomet received the Key (A.D. 605) the Caliphate was divided (A.D. 755).

If we double the period 150 and represent his foraging acts from the taking of Damascus or Jerusalem the date brings us A.D. 637 + 300—*i.e.*, A.D. 937.

It was in the year 936 that the Persian power advanced on Bagdad and stripped the Caliph of his secular office of supremacy, reducing him to a mere phantom of a departed power.

History reveals to us that the Saracens extended their conquests most easily where the locust is known to exist, but it so happens also in those countries where Christianity had been most corrupted; whereas in Piedmont and Savoy, and even in parts of Asia Minor where the Paulicians were, as well as in Switzerland where the Albigenes were afterwards, these were notably exempted from this scourge.

It may be said that these Albigenes and Waldenses were then unheard of, but the localities where they afterwards existed formed already tempting positions to the early Christians for retirement from the persecutions which were always descending upon those who wished to serve God truly.

CHAPTER X.

"One Woe is past, and behold there come two Woes more hereafter."
(Rev. ix. 12.)

THE effects of the Saracen Woe were clearly at an end when the Caliphate of Bagdad was stripped of its temporal power, and Christendom again asserted its sway over those territories which had yielded to the invader [Rev. ix. 5, 6, the nationalities had not been killed, although at the time they had wished to die]. From A.D. 960 to 985 the Greek arms were again carried eastward, and Mohammedanism was everywhere on the defensive, their powers became more and more contracted. Crete, Cyprus, Cilicia, and Antioch had again returned to their old possessors, thus fulfilling most clearly the prophecy that the first Woe should not kill, but only hurt men five months, this twice repeated signifying 300 years as the duration of its hurt or effect. And now having arrived at the end of the tenth century, the opinion arose that the world was coming to an end, that the thousand years just running out was to be looked upon as a binding of Satan, and that he was about to be loosed and Antichrist must appear, and then should come the day of judgment. Under this im-

pression, Mosheim relates that multitudes, having disposed of their property to Churches or Monasteries, travelled to Palestine, and there awaited in expectation of Christ's coming to judgment. Others bound themselves by a solemn oath to be serfs to Churches or to priests, in the hopes of a milder judgment being passed upon them. In many places buildings were allowed to fall into decay as there would be no need of them in the future ; and on the occasions of the eclipse of the sun or moon people fled into rocks and caverns for refuge. To the prophetic mind as taught by the Spirit of God there would, however, be no such uncertainty. The Lord will do nothing but what He will reveal it unto His servants. So in the midst of all these false apprehensions the sure word of prophecy would be heard : "*One Woe is past and behold there come two Woes more hereafter.*"

THE SIXTH TRUMPET : THE SECOND WOE.

"*And the sixth angel sounded and I heard a voice from the four horns of the golden altar which is before God.*"—These words seem to carry us back to the introduction of the trumpets (Rev. viii. 3). At this altar stood the Lord Jesus Christ, through whom and by whom alone could any acceptable service be rendered. It would appear from the language here used that He who should have been their Saviour, they had by their acts turned to be their enemy, they had lightly esteemed the Rock of their salvation, and provoked Him to anger with strange gods, with abominations they had stirred Him to anger, they had sacrificed to *demons* and not to God, to gods whom they knew not, to new Gods that came newly up whom their fathers feared not. The apostacy, the degeneracy, the impiety, and profligacy of the tenth century had arisen to such a height as to call forth (not only according to Mosheim, but even Baronius) "vengeance from Heaven as upon a second Sodom."

But the sin of the Roman earth seems especially to be connected with the ALTAR (Heb. xiii. 10), for the voice of judgment issuing therefrom naturally leads us to suppose this. As for instance : "the voice of thy brother's blood crieth from the ground" (Gen. iv. 10). So Job understood it : "If my land cry against me," etc. (Job xxxi. 38). In Habakkuk also from the city built by iniquity and the town by blood, the stone is said to cry out against Babylon (Hab. ii. 11, 12). Again in Isaiah lxvi. 6, "A voice of noise from the city, a voice from the Temple, a voice of the Lord that rendereth recompense to His enemies." In each of these cases the sins committed were against the objects from whence the voice proceeded. And now what do we find to be the great sin of the succeeding centuries ?

Let our own country, although miraculously spared, afford us an example of the sin against the ALTAR, Christ.

The following lists of the value of the offerings made in two successive years to the altar of Thomas-à-Becket, the altar of the Virgin Mary, and the ALTAR (so-called) of the Lord Jesus will explain. [There is no altar of our Lord now upon earth ; He is in Heaven.] But such was the character of the worship of the Churches of Christendom at the time that the true faith was lost sight of, and saint adoration took its place.

	Christ's Altar.	The Virgin Mary's Altar.	Thomas-à-Becket's Altar.
First year ...	£3 2 6	£63 5 6	£832 12 9
Second year ...	£0 0 0	£ 4 1 8	£954 6 3

And this is but a sample of what took place all over Europe.

And here we notice God's everlasting love to His people Israel in these islands, in that of His sovereign grace and mercy He raised up such men as Bishop Grostête, Bradwardine, Wicliffe, and the Lollards to expose the errors of Rome, and thus laid the foundation of Ephraim's repentance in Britain (Jer. xxxi. 3, 18-20), whereas on the Continent "*they repented not.*" Here in the Roman earth, having abandoned the Lord Jesus Christ as their High Priest and propitiating other gods as intercessors and mediators (worshipping dead men and women) for THIS GREAT SIN, the voice of judgment is heard from the midst of the four horns of the golden altar : saying to the sixth angel which had the trumpet, "*Loose the four angels which are bound.*" This again seems to connect the vision with that of the sealing of the 144,000 in Revelation vii 2, 3, the "angel ascending from the east having the seal of the Living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." These sealed ones, as we have already seen, the first four trumpets did not affect (except that they accelerated their flight), and during their action they were escaping into the *place prepared of God* (Rev. xii. 6), the British Isles (Jer. xxxi. 2), then THE WILDERNESS. Notice the word in both these passages.

Also, under the fifth trumpet the command is specifically given not to touch the sealed ones (Rev. ix. 4), and so we found the Saracen arms checked by Charles Martel before they had advanced northward into Armorica and Germany, where were still at that time many of the sealed ones. Not only were the British spared, but also all the northern tribes in Europe and likewise that region in the valleys of Piedmont, always the home of Protestant families (no doubt remnants of Israel).

The Woe trumpets are also especially against "the inhabitants of the earth," which term is opposed to "they of the people and kindred

and tongues and nations," or again, when speaking of localities, "the heaven" is opposed to "the earth." "The heaven, even the heavens, are the Lord's, but the earth hath He given to the children of men" (Ps. cxv. 16), a psalm setting forth in contrast the Lord's people and idolaters.

Thus it appears from our point of view that the *four angels* had been under control and mercifully restrained during the Woman's (Israel's) flight into the wilderness (Britain); that the devastation they were ordained to accomplish was checked, and so confined as to locality in order that Israel passing through Europe might be shielded so as to give them time to gather into the Isles of the West. The SEALED ONES now being safe, the restraint is removed, the angels loosed, which had for an interval been bound up by the great river Euphrates, and the destruction which now takes place becomes more general, none being excluded from the effects of the Woe who remained in the Roman earth, and yet the process of killing men is confined to *the third part*, or Eastern Roman Empire (Rev. xi. 18). That yet a small portion of Israel remained in the Roman earth is evident from the language used in Revelation xii. 17. When the woman was clean escaped the dragon was wroth, "and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Again, if we trace the action of the four angels from the commencement, they began from the North and East of the Roman Empire, they circled round, sweeping Westward, Northward, and Southward, making Rome itself the butt; passing through Gaul and Spain, they crossed into Africa, again descending on Rome. Again emanating from Arabia, they swept Eastward and Northward and Westward through Northern Africa, crossed the Straits of Hercules, this time South to North, overran Spain and nearly all Gaul (except Armorica); were repelled by Charles Martel, and retreated the way they came, some remaining in Spain and Northern Africa, but gathering around "The City of Peace," Bagdad. Here for a time the four angels were bound in the river Euphrates. Now look at the description of the prophet Jeremiah in his 30th chapter 23-24 which heralds in the gathering of Israel, the sealed ones into these islands (Jer. xxxi. 1-11), "Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked" (Rome). "The fierce anger of the Lord shall not return, until He have done it, and until He have performed the intents of His heart; in the latter days ye shall consider it." Whilst Rome is thus being visited which dared to lift its hand against God's people; "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people. Thus saith the

Lord, the people which were left of the sword (the sealed ones) found grace in the Wilderness (Britain), even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me saying, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee" (Jer. xxxi. 1-3).

"Keep silence before me, O isles, and let the people renew their strength." The MAN CHILD caught up to God and to His throne is to be nourished by the Woman in the place prepared of God for *a time and times and half a time*, i.e., 1,260 years, before the man child assumes the position of "ruling the nations with a rod of iron" (Rev. ii. 26-27, xii. 5.) Israel regenerated is the man-child.

The Second Woe, or Sixth Trumpet, we look upon as ordained to give the component elements of the Roman (fourth) Kingdom, in its ten-Kingdom condition, occupation; that having its attention taken up with events taking place in Palestine (pouring its strength into the Crusades), and the bruit of the Turkish Mohammedan scourge, Britain might be left comparatively in peace to pursue its way in drawing near to God. All things work together for good to them that love God.

We must also remember that Constantinople contained within its libraries all those Greek works which especially held the truth as to the original of the Christian Church, and most important of all the New Testament in the original language in which it was written, These sacred treasures were, as it were, locked up there, and in consequence the Romish hierarchy practised all its impositions upon a deluded and grossly superstitious Christendom, which the British and Anglo-Saxon Churches alone resisted, timidly at first, it is true, but with Wicliffe more determinedly; but it was not until after the fall of Constantinople that the era of the Renaissance took place, and the New Testament, first in Greek and then in English (under Erasmus and Tyndale), brought about the glorious Reformation.

"And the four angels were loosed which were prepared for an hour, and a day, and a month and a year, for to slay the third part of men." If our contention is right, and all things take place when the fulness of time is come, the prepared time here stated has a dual interpretation. We mean that the Turkish Woe which was evidently to last the prescribed time here recounted, AFTER the taking of Constantinople, for it is clearly said they were "to slay the third part of men," and this implies that the countries are their own, to destroy the former nationalities, obliterating all semblance of their power (not like as is stated in the fifth trumpet, where they are not to kill, but only to hurt), and thus, as Habershon has correctly interpreted, the Turkish power is to exercise dominion over Constantinople and the Eastern Roman earth for the full time here stated. But there is

also the fact that Israel in Britain was being nourished and was not yet ready to receive the full advantage of the opening of the little book (Rev. x. 2): therefore the taking of Constantinople was not to take place until the prescribed time had also run out, counting from the time of the loosing of the angels bound. These dates we must consider further on, and now proceed to discover what was the nature of this Woe.

First the number four attaching to this woe, "four angels bound." The number four need not especially trouble us, although Mede, Vitringa, Bishop Newton, Keith, Faber, Wordsworth, Woodhouse, Cunninghame, and others have tried to assert that four powers or dynasties in or around the Euphratean streams or river are intended; but, as Elliott has shown, none of these can altogether answer the *chronological, geographical, or historical* objections which can be brought against them. These, though not agreeing in detail, all, like Barnes and Habershon, make out that towards the latter part of the eleventh century (say, A.D. 1055 to 1092) or thereabouts, four great nations, united together, as Mr. Mills puts it, "after a series of civil wars, four dynasties, contemporary, and not successive, were formed"—all of the house of Seljuk. As we have said, the number *four* need not distress us any more than similar expressions of the *four* winds, the *four* corners of the heavens, the *four* carpenters, or the *four* angels, etc. (Jer. xlix. 36; Ezek. xxxvii. 9; Dan. xii. 2; Matt. xxiv. 31; Zech. i. 20; Rev. vii. 1, etc., etc.). Elliott, however, is worth quoting. He says:—"With regard, then, to the *four tempest angels* of Apoc. VII., the nature and range of the executive commission given them under the sixth seal was thus defined "to hurt the *land, trees, and sea* of the Apocalyptic Roman world. A commission this, let us observe, of very general and large import in so far as that world was concerned; and one possibly of long duration, too, perhaps even as long as that of the 144,000 sealed, by way of protection from them: though liable, of course, to arrests and interruptions, such as in fact checked them at their time of first appearance; more especially in subordination to Christ's purposes and provision for the preservation and good of that, His election of grace,—which being their commission, and the angels figured as ready, with the winds in leash, to execute it, that instant that restraint was withdrawn,—it could not surely be but the progress and results of their acting it out, would enter into the subsequent figures."

The fact that these *four angels* are mentioned only in Revelation; in vii. 1, as *holding the four winds*, and now in Rev. ix. 14, as "*Loose the four angels that are bound*," and their not being mentioned again, to our mind clearly points to the purpose of God in gathering

the ELECT, as being now complete. The very purpose of loosing the powers from the East to wage this tremendous and prolonged warfare upon the West was that Israel now gathered into the islands might there find REST in the wilderness (compare Mic. ii. 10; Jer. xxxi. 2), and the Roman earth be diverted from making war on Britain seeing her hands were full in dealing with the Turk: and also that at a given time Israel or Britain might have given to her *the little book* open to instruct her, in order that when she had eaten it up she might take her place and "prophesy again before many peoples and nations and tongues and kings" (Rev. x. i, 2, 9-11).

In considering the characteristics of this Woe we notice first the great number of the horsemen as stated at 200 thousand thousand and I heard the number of them. The language here is *δυσμυριάδες μυριάδων*, that is, two myriads of myriads. Even this number would be enormous, a myriad being 10,000. It is well known that the Turks were in the habit of reckoning their forces by myriads, which they termed *tomans*. Gibbon speaks of the myriads of Turkish horse. "The population of Samarcand in the Seljukian age was reckoned at seven tomans (myriads), because it could send out 70,000 warriors. Tamerlane's father and grandfather were described as *chiefs of a toman*, or 10,000 horse" (Gibbon). Again Gibbon states, "The myriads of Turkish horse overspread a frontier of six hundred miles from Tarsus to Erzeroum." Again speaking of Togrul "He passed the Euphrates at the head of his cavalry." Numerous as were the contemporary armies of Europe at the close of the eleventh century they were nowhere approaching the numbers of the Turks. The forces of the Seljukian sultan Soliman encountered by the first Crusaders at Nice are stated by the Christians, says Gibbon, at 200 or even 360 thousand horse. Again, Knolles states the number of the Timariot horsemen of the Othman Turkish Empire as alone amounting in his time, *i.e.*, the earlier part of the seventeenth century, to above 700,000. Lastly Gibbon states of the cavalry of the earlier Turks of Mount Altai being both men and horses proudly computed by millions.

"*And I heard the number of them*" might therefore imply that the numbers of the horsemen thus dreaded had been blazed about in astonishment. The numbers and the might of the Turks would fall with great impressiveness upon the Christian ear. History reveals this to have been the case. Not only was the Greek Empire accustomed to hear of the prowess of the Turk, but Peter the Hermit personally, and the Patriarch of Jerusalem by letters, caused the report to be carried to all the Christian Churches of the Western kingdoms. "Jerusalem hath been besieged, taken, sacked, razed, trampled on. What may the rest of Christendom promise to itself? The strength of the Turks is daily increased; their forces are fiercer

and stronger than the forces of the Saracens: they have already devoured the whole world in hope. We call on you for help, as Christians, not in the name and profession only, but in heart, soul, and spirit. Ere the tempest thunder, ere the lightning fall on you, avert from yourself and your children the storm hanging over your heads. Deliver us: deliver your religion, and God shall requite you." So, as Knolles (in his history of the Turks) relates, the report was echoed and thrilled through Western Christendom. Then followed the Council of Clermont; the fermentation throughout Christendom, and the precipitation of the Crusaders against the Euphratean horsemen. All this was the result of the noise made by the Turkish might and terribleness being resounded from Jerusalem.

"And I heard the number of them."

Before proceeding, an explanation is due as to the assertion that the ABOMINATION OF DESOLATION spoken of by Daniel the Prophet came into existence in A.D. 637, by the erection of the Mosque of Omar on the ground where formerly stood the Temple of God. This date is not fixed, as the Mosque was not immediately erected.

On reading Matthew xxiv. 15-21 it would appear that what our blessed Lord alluded to were the Roman eagles; but if we turn to Luke xxi. 20-24 the time limit of the Desolation is *until the times of the Gentiles be fulfilled*. This, then, is the *ad quem* of the prophecy of Daniel xii. 11. But reading this last, in connection with the two synopticals, we see our Lord had in view the end of the tribulation, although mentioning the then coming destruction as a sign of that Abomination that should afterwards come. Daniel speaks of the end of all things, concerning the punishment of Judah and his land. This last DESOLATER, Mohammedanism, is to last 1290 days (or years). What greater abomination than to substitute *the man* Mahomet, the emissary from "the beast of the bottomless pit," in the place of the Lord Jesus Christ? What greater calamity than to destroy the Christian Church which had since the days of Constantine daily pointed to the one sacrifice for sin for ever, the blood of the Lamb of God which taketh away the sin of the world, and place in its stead a man whose doctrine taught the indulgence of all the worst passions of man as the highest heavenly attainment.

Could there be a greater abomination than this? And the Mosque of Omar, erected on the Holy Place, standing where it ought not, is the witness to this terrible profanation. It may be even said that at this time there was a daily MASS being celebrated ever since Helena, the mother of Constantine, built a Christian Church at Jerusalem. This was taken away in the year A.D. 637. The question may arise as to what real Christianity there was in the

Eastern Church at that time? And this act of God was a punishment poured out upon a system which was getting further and further away from the Truth, that God is a Spirit and they that worship Him must worship Him in Spirit and in Truth. But our point is clear, at any rate to our mind, that Daniel's prophecy refers to this last desolator, the whole Mahommedan Woe, the fifth and the sixth trumpets.

THE NEW ELEMENT IN WARFARE.

Next we come to the personal appearance and array of these horsemen. In Ezekiel we see the Assyrian thus described (xxiii. 6): "Horsemen riding upon horses," "clothed with blue, captains and rulers"; also Ezekiel xxvii. 7, of Tyre; and as we saw in the description of the Saracens, so here, "*I saw the horses in the vision and them that sate on them having breastplates of fire (i.e., fire-colour) of jacinth and brimstone, i.e., hyacinth and sulphur,*" or of red, blue, and yellow. Mr. Daubuz remarks that the Ottomans from their first appearance wore scarlet, blue, and yellow; the more marked from its contrast to the Greeks, Franks, or Saracens. "*And the heads of the horses were as the heads of lions and out of their mouths issued fire and smoke and brimstone; by these three was the third part of men killed—by the fire and by the smoke, and by the brimstone which issued out of their mouth, for their power is in their mouth.*" On which Elliott remarks: "The horses and the riders are here evidently a composite symbol, the *riders* being mentioned just once, as if, like the *human resemblances* in the Arab scorpion—locusts, to notify *man's agency* in the scourge; but all the principal characteristics, including such as must needs refer not to animals, but to men, being said of the horses. So in the clause "*their heads were as the heads of lions*, on which let me just observe in passing that as the *heads*, being unnatural, are of course symbolic, and the symbol, according to its all but constant use in Scripture (compare Isa. vii. 8, 9, Dan. ii. 38, etc.) to be interpreted of the leaders of the Euphratean armies," it might be a pre-intimation that to these leaders the same lion-like destroying character would attach, as to the Saracens before them. And then as to fulfilment, it was seen not in respect of character only, but even of title, or name in the "*Alp Arslans*" and "*Kilidge Arslans*," the "*Valiant Lions*" and the "*Noble Lions*" of the Seljukians; and in the pretensions and character of the Ottoman Sultans also. So says Rycaut on the Turks, chapter xxi.: "The Turks compare the Grand Seigneur to the LION, and other kings to little dogs, which may discompose the quiet and majesty of the lion, but can never bite him without the utmost peril."

As to the fire and smoke and brimstone (or sulphur) issuing out

of their mouths, Mede suggests there is here an allusion made to the modern artillery used by the Ottomans at the siege of Constantinople. This city, founded by Constantine 1,100 years before, had stood proof against attacks from all quarters. The Goths, Huns, Avars, Persians, Bulgarians, Saracens, Russians, and even Ottoman Turks on previous occasions had laid siege to it, but the fortifications proved impregnable. Constantinople survived, and *with it the Greek Empire*. Hence the anxiety of the Sultan Mohammed to find that which would remove the obstacle. "Canst thou cast a cannon," was his question of a Greek deserter, a Christian engineer, "of sufficient size to batter down the wall of Constantinople?" Then a foundry was established at Adrianople, the cannon cast, the artillery prepared, and the siege began. It is well to notice how Gibbon, always the unconscious commentator on the Apocalypse, puts this new instrumentality of war in the foreground of his picture in his eloquent and striking narrative of the final catastrophe of the Greek Empire. In preparation for it he gives the history of the recent invention of gunpowder, "that mixture of saltpetre, sulphur, and charcoal," also of the foundry for cannon at Adrianople, and in the progress of the siege itself describes how "the volleys of lances and arrows were accompanied with the smoke, the sound, and the fire of the musketry and cannon," how "the long order of Turkish artillery was pointed against the walls: fourteen batteries thundering at once on the most accessible places," how "the fortifications which had stood for ages against hostile violence were dismantled on all sides by the Ottoman cannon, many breaches opened, and near the gate of St. Romanus four towers levelled to the ground," how "as from the lines, the galleys, and the bridge, the Ottoman artillery thundered on all sides; the camp and the city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled by the final deliverance or destruction of the Roman Empire," and how the besiegers at length, rushing through the breaches, "Constantinople was irretrievably subdued, her Empire subverted, and her religion trampled in the dust by the Moslem conquerors." What better comment need we of the words of prophecy: "By these three was the third part of men (*i.e.*, the third of the Roman Empire) killed by the fire and by the smoke and by the sulphur which issued out of their mouths?"

Next we have "*their power is in their mouth and in their tails, for their tails were like unto serpents, having heads, and with them they do hurt*" (or injury). Had the symbol been confined to the tails one might have thought that the interpretation would be found, as in the last prophecy, simply to refer to the false doctrines promulgated by these horsemen, their pestilential maxims which not only preceded but also followed them, but there seems here a notification that the work they

were *prepared for* to do was not only to precede but also to follow, and that in an especial manner. "For their power is in their tails and with them they do hurt." Of this let it be remarked that just at the time of the rise of the Seljukian power it was said of these Turkmans by one of his Omrahs to Massoud, son of Mahmoud of Ghizni: "Your enemies were in their origin a swarm of ants. They are now like snakes, and unless they be instantly crushed they will acquire the venom and magnitude of serpents." The above is quoted by Daubuz and also by Gibbon, and serves to illustrate the aptness of the Apocalyptic symbol, the power in the mouth being the discharge of artillery, and their tails like serpents, pointing to the venomous character of the instruments who use this artillery. These instruments, the Euphratean horsemen making use of this artillery, were commanded by leaders, or heads, and with their heads they administered justice (or injury)—"they do hurt."

A *crown* seems a natural symbol of a conquering emperor: a *diadem*, a monarch; a *sword*, a military governor; a *balance*, an administrator of justice. But here we have a peculiarity, a *horse-tail* denoting a ruler. Generally the tail in contrast with the head conveys the idea of baseness, degradation, contempt (compare Deut. xxviii. 13-44). What a truly derogatory position for the so-called Christian Church to be thus brought under the power of the *tail*! What a fulfilment of prophetic forecast if those who profess to be God's people will not hearken unto Him! Here was a power proceeding from the abyss, as to its doctrines and religion, trampling upon the Holy places and placing them all under the power of the tail. Surely this must be the end of the ABOMINATION OF DESOLATION! No greater evil could have fallen upon Jerusalem, nor upon Apostate Christendom.

This *tail* is not the lordly lion's tail, but that of the horse. Could anything be more plain than this fulfilment in the historic Turk? Elliott says that the Turks and they alone of all the nations that have arisen upon the world's theatre have adopted this singular ensign of empire. The origin of this ensign is thus accounted for in Tournefort's Travels, also Ferrario. "A general of theirs, not knowing how to rally his troops, they having lost their ensigns, cut off a horse's tail, and fixed it on the end of a spear: the soldiers rallying at this signal, gained the victory." He adds further that on his appointment a Pasha of *three tails* used to receive a drum and a standard. Now for a drum they have substituted the three horse-tails, tied at the end of a spear around a gilded haft. One of the first officers of the Palace presents him with three tails and a standard. The distinctive power of the Pashas has since been marked by *one, two, or three tails*, in accordance with their authority.

"Their power is in their tails, and with them they inflict injury." How wonderful is the depiction! Could any mind other than God have originated such an inconceivable foreknowledge of the future?

THE TIME OF THE CONTINUANCE OF THIS POWER:

"An hour and a day and a month and a year."

This is at once seen to be an exact period, as no week is mentioned. We may assume with all commentators that this time is symbolic. The question is whether the year stated is a prophetic year or a solar year—*i.e.*, 360 days or $365\frac{1}{4}$ days. The two computations are given by Barnes as a day = *one year*; a month = 30 years; a year = 360 years: total 391 years, to which must be added an hour, which is reckoned either as $\frac{1}{12}$ -th or $\frac{1}{24}$ -th of the day (or year)—*i.e.*, 30 days or 15 days. The other is Elliott's system: a day = one year; a month = 30 years; a year = $365\frac{1}{4}$ years; and the hour; which Elliott makes to total 396 years and 118 days, but Barnes, in his other computation 396 years and 106. Elliott reasons that the word for year *εναυτος* (in the place of *καιρος*) is derived from *εν εαυτω*—*i.e.*, revolving *in itself*; and therefore the year intended must be a solar or Julian year of 365 and nearly $\frac{1}{4}$ days.

The date of the fall of Constantinople is 29th May, 1453. Reckoning back from this date 396 years and 118 days, Elliott arrives at January 18th, 1057, as the date after the assumption by the Turkman power of the Caliphate of Bagdad (in 1055), that Togrul left Bagdad at the head of the Moslem force (now revived) on his career of conquest. But here is, he admits, a discrepancy of 12 days.* Barnes, reckoning back 391 years, hits upon A.D. 1062, but his nearest mark of a fixed starting point where he finds this record is "A.D. 1055, Turks reduce Bagdad, and overturn the Empire of the Caliphs."

Habershon, finding this method does not agree better, calls attention to the wording of the prophecy: "And the four angels were loosed which were prepared for an hour and a day and a month and a year for to slay the third part of men"; and accepts Dean Woodhouse's comment, "The continuance of time to be measured is that during which the evil angels *continue to slay the third part of men*"—that is, during which the Turks retain their hold on Constantinople.

Where doctors differ there is room for another suggestion. As they *were prepared* for a purpose, as we have already seen and that purpose was regulated by the readiness of God's people Israel in the

*Elliott points out that Gibbon asserts "After a siege of *forty days* the fate of Constantinople could be no longer averted." This, if right, gives him the more confidence in his own computation. Since the siege lasted 52 days.

islands to receive further instruction, by which would time they qualify for the reception of *the little book open* (Rev. x. 2, 8-11).

The taking of Constantinople released the documents so necessary for Israel's instruction. The dominance of the sixth trumpet or second woe is measured also from this time, 29th May, 1453 (or may it be from A.D. 1448?), until Israel has arrived at a certain point of education which would qualify her to undertake the cleaning of the sanctuary. If this is right, we should be able to point to the verification of another date given in Daniel viii. 13, 14. Daniel's vision was *cir* B.C. 553, add now 2,300 years to this brings us to about A.D. 1846 more or less, assuming our marginal date to be right.

Now the time according to Barnes, 391 years and 15 days (or 30 days) added on to 29th May, 1453, brings us to 13th to 28th June, 1844.

And the time according to Elliott, 396 years and 118 days added on to 29th May, 1453, brings us to 24th August, 1849.

It must be remembered, though, that fixing of dates depends upon obtaining the correct starting point, and the consequent right fulfilment. The siege of Constantinople lasted for 52 days, and long before this the Turkish armies were killing the inhabitants of the third part of the Roman Empire. Besides, the inauguration of events takes place before the event becomes a *fait accompli*. As for instance the battle of Kossova, which settled for ever the fortunes of Christendom in the East, took place in October, B.C. 1448; if we add 391 years to this we have 1839. So that between the years 1839 and 1849 some great event resulting in *the cleansing of the Sanctuary* should be taking effect; and this necessitates the passing away of the Turkish woe in some measure before this could be.

Now let us see what actually took place between these years.

In the year 1839 it was announced that the Rev. J. Nicolayson had completed the purchase of a piece of land on Mount Zion for a Protestant church, mission house, and burial ground. On February 10th, 1840, the church was commenced. Shortly, however, the work was hindered by the death of the surveyor and architect, and hostilities breaking out between the European Powers and the Viceroy of Egypt, the British Consul and almost all the Mission staff were compelled to quit Jerusalem on September 8th, which stopped progress for some time. In 1841 the King of Prussia, Frederick William IV., desiring to ameliorate the condition of Protestants in the Holy Land, and taking advantage of the fact that Europe had compelled Egypt to desist from its rebellion against Turkey, and had re-established the Turkish Suzerainty, proposed to her Majesty's Government a united effort to place a Bishop as a Protestant representative in the Holy City. This offer was cordially accepted,

and in October, 1841, an Act of Parliament was passed empowering the Archbishop of Canterbury to consecrate a Bishop to the See of Jerusalem. On the 6th September, 1841, the King of Prussia, having heard that his Majesty's offer was gratefully reciprocated, gave an endowment of £15,000, or £600 a year, towards the salary of the future Bishop. Collections were made in England to raise £20,000 for the same endowment ; by August, 1846, the sum of £17,564 had been subscribed, the whole sum being afterwards completed. The capital sum of £15,000 was never paid by Germany as a matter of fact ; but the £600 was continued till the year 1886.

A series of interruptions took place in the building of the church especially in the spring of 1843 : these were not overcome except after constant remonstrance, but finally a strong protest, powerfully signed, was presented on March 18th, 1845, to Lord Aberdeen by Lord Ashley. In September, 1845, the Porte yielded, and a munificent gift of £2,600 from Miss Jane Cook enabled the church to be completed. The first Anglican Bishop of Jerusalem had arrived in Jerusalem on the 21st January, 1842, and seven years after, on this anniversary, 21st January, 1849, the church was duly consecrated under the name of

CHRIST CHURCH—MOUNT ZION.

Thus is fulfilled the word of the prophet Isaiah xl. 9 : " O Zion, that bringeth good tidings, get thee up into the high mountain ; O Jerusalem, that bringeth good tidings, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, Behold your God ! " Who else can Zion or Jerusalem be but Israel ? And ever since 1849 this voice has been lifted up by Israel (*i.e.*, Britain) seeking to bring back Judah to her

MESSIAH.

CHAPTER XI.

WE have shown how Britain had done her best to bring about " the cleansing of the Sanctuary " by the establishment of Protestant Worship upon Mount Zion. It may not be out of place to state that the year 1848 was the year which saw the overthrow of the European thrones (see Daniel vii. 9, this, but a forecast of the next terrible climax), and the captivity of Pope Pius IX. One of the Pope's last acts before being made a prisoner was to emancipate the Jews

from the intolerable and degrading humiliation they suffered in the Ghetto. On the 17th April, 1848, the walls of the Ghetto were broken down and the 4,000 or 5,000 Jews given the rights of citizenship. Austria also emancipated the Jews at this time. Now, all this occurs under the sixth trumpet, *i.e.*, it is before the sounding of the seventh, and is the result of what Britain has been privileged to accomplish.

This work of Britain or Israel in the islands is the immediate effect of what takes place in the 10th of Revelation, and which stands in contrast with what takes place on the Roman earth.

Rev. ix. 20-21 : "*And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood : which neither can see, nor hear, nor walk : neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*"—"The rest of the men" may be taken to refer more especially to that third part of the Roman earth not included in the "third part" of the first four trumpets, or that "third part" affected under the sixth trumpet : or it may be taken as denoting everyone left alive, or the nations still in national existence, repented not. Like Pharaoh and his Egyptians, the plagues had no tendency to make them repent, and yet they were necessary, in order to weaken the opposition, that the purposes of God might be accomplished. "Lord, when Thy hand is lifted up they will not see." When God begins to punish it is then almost too late to turn us again. What a solemn caution to take heed to our ways before God's hand is laid upon us in anger ! It would be wrong, however, to imagine that even during the period of the sixth trumpet God was not overruling all things for good. The Middle Ages, notably the twelfth and thirteenth centuries, saw universities rising up in every country, not only in Oxford and Cambridge, but Paris, Montpellier, Bologna, Padua, Salamanca, and Prague ; then a century of better literature, followed in the fifteenth by the invention of printing : then the Turkish woe drove the Greek scholars with their classics and all their books of learning out of Constantinople and the East. These, settling in the Western parts, produced that spirit which has been fitly named "The era of the Renaissance." The Continental nations profited in a secular way, whereas Britain was led to take a spiritual method. What was this ? Chance ! We shall see directly. Switzerland may be said to be an exception to this rule, where the sole authority was the Word of God. German Protestantism was more dogmatic, the dominating principle being *justification by faith alone*.

But "faith without works is dead," and this is the lesson we must learn.

WHAT WAS TAKING PLACE IN ENGLAND.

To prepare us for what is coming and the need for God's Almighty interference it is necessary to state that the Church in these islands had almost become absorbed by the foreign power, her people involuntarily had been seduced by the influx of Italian priests and orders, and under the cloak of religion been compelled to almost part with their liberty. This is so clearly evident to the reader of the National History, especially from the time of the Norman Conquest, that we need not here waste time to prove it. The "Magna Charta" wrung from King John is the proof of this, as well as the several statutes which were enacted by Parliament to enforce the freedom of our people. But the real secret of the bondage creeping upon our people lay in the fact that the freedom which was in Christ alone was taken from them through the ignorance of the day and the withholding of the Word of God.

By the 7th Constitution of Arundel (Oxford, 1408) "no unauthorised person shall translate any part of the Holy Scripture into English, or any other language." All reading of the Word of God was also proscribed by this Constitution.

It is around the person and ministry of Wicliffe that the dawn of the regeneration is seen to break in these islands. God was preparing the way by such men as Bishop Grostête of Lincoln, who himself faced the Pope and denounced the iniquity of the Curia. Born about A.D. 1175 and dying in 1253, the latter part of his career as a Bishop was one of protest against error. Then followed Fitzralph, Thomas Bradwardine, and Robert Longland; then we arrive at the time of Wicliffe, 1324-1384. To those who follow out Hosea vi. 1-2 as receiving its interpretation from 2 Peter iii. 8, considering the day to mean 1,000 years; "After two days He will revive us," this epoch is fraught with the greatest of consequences. St. Peter was writing to the Hebrews of the dispersion, ELECT unto obedience and sprinkling of the blood of Jesus (comp. Revelation vii. 14; 1 Peter i. 1-5; ii. 9-10) and 2 Peter iii. 1., which shows the 2nd Epistle to be written to the same people in Pontus, Galatia, Cappadocia, Asia, and Bithynia, the ancestors of the British race, and also from whom the Goths and Anglo-Saxons emanated. The captivity of this people took place between B.C. 721-678. If now we add 2,000 years (2 days, 2 Peter iii. 8; Hos. vi. 2) to this period we arrive at A.D. 1279-1322, both years especially notable, the first under Edward I., one of England's greatest rulers, rightly called "the English Justinian," under whom our code of laws received their confirmation: and the latter year under Edward II., which saw the establishment of the authority of Kings, Lords and Commons. The country was thus preparing for a

better state of things, to which in time succeeded its independence of all foreign interference. (Is. lii. 1-3; Mic. iv. 10.) This was mainly through the exertions of Wicliffe (*the Morning Star*, Rev. ii. 28, of the Reformation) and his doctrines.

With Wicliffe the darkness seems to have reached its culmination, and the "morning star" presaging the advent of the day appeared. The translation of the Bible into the vulgar tongue and the consequent spread of Protestant doctrines began in these much favoured islands. "You only have I known (Amos iii. 2; Is. li. 1, 4-7, 16: lii. 1-10) among all the families of the earth" (Jer. xxxi. 1-11.) Wicliffe's latter days were engrossed in instituting his Bible readers, and supplying the people of the land with MSS. of the Bible in the Anglo-Saxon tongue. This work was continued by the Lollards until, what with the preaching of the Word up and down the land and the dissemination of MSS., the whole country was wonderfully prepared for the Renaissance which broke out after the taking of Constantinople by the Turks. It was to this TIME, the Sixth Trumpet was prepared, and not until Israel in Britain had been made ready by God did Constantinople fall, and in its fall set free the Greek literature which was to form so striking a part in the *Regeneration* or reviving of Israel, *after* two days, not before. About this time printing was invented, and by the time of Erasmus had reached such a status as gave him his opportunity. Before this Dean Colet (of St. Paul's), possessing a large fortune, travelled to Italy, and studying at Florence, where the Renaissance had its birth, returned to England in 1497, imbued with the knowledge of Greek, and not only the classics, but more especially the Sacred Scriptures; to this he added the study of the fathers of the Church. Colet immediately set to work: he encouraged and procured learned men to read Divinity lectures in St. Paul's Cathedral. There was also the aid which Sir Thomas More gave to English Literature, and, however inconsistent it may appear, the influence imparted by his famous UTOPIA, which set forth such an expression of liberty of conscience, as, that added to the tendency of the times, soon became the rallying ground of all the Reformers.

But to Erasmus more than any other individual after Wicliffe England must own her indebtedness under God. The service rendered by Erasmus in the English Renaissance and which brought on the English Reformation is worthy of eternal remembrance. He it was who first opened to the Continent of Europe, but especially to England, the portals of Divine Revelation by his edition of the Greek Testament and its accompanying translation into the Latin tongue. This was published in 1516, and forms a great epoch in the Reformation movement. To these three men after Wicliffe, Dean Colet, Sir

Thomas More, and Erasmus the great change in thought here is certainly due.

The New Testament of Erasmus was hailed with enthusiasm, everywhere it was sought after and read, by the first scholars in Greek, by the great body of the learned in Latin. The excitement it caused in England was something like that which Luther's appearance created in Germany. The Monk of Saxony had not yet put up his *Theses* when the ORACLES OF TRUTH were published in England. D'Aubigné in his *History of the Reformation* says :—"The Reformation of England perhaps to a greater extent than that of the Continent was effected by the Word of God." To Germany, Luther was sent. Geneva and France had Calvin given them ; but England received the greatest Reformer—THE BIBLE. Its Reformation was more immediate and direct, no great individuality being interposed between it and the source of Divine Knowledge. Luther had given to Germany his *Theses*, Calvin had given to France the *Institutes*, but to England was given the Word of God. Within the sea-girt isle, in prospect of the storms which were to devastate the outer world, was placed this Divine Light—the World's Lamp—surely a blessed augury of what England's function was to be in days to come. The country into whose hands was now placed the Word of God was by this gift publicly constituted its custodian. Freely had she received the Scriptures, freely was she to give them to the nations around her. She was first to make them the Instructor of her people, she was next to enshrine them as a perpetual lamp in her Church. Having made them the foundation-stone of her state, she was finally to put them into the hands of all the Nations of the earth, that they too might be guided to Truth, Order, and Happiness."—*Wylie*.

But before all this could come to pass the bitter fires of persecution which followed Wicliffe and his noble band were to burn into the consciences of the people. The noble heroes who laid down their lives in order to give their testimony to the Truth of the Word of God laid the foundation of England's greatness and liberty. The greater the number of martyrs, the more the cry for instruction in the Word. At the same time the struggle for national freedom from Rome went on apace, the several Statutes of Parliament declaring the freedom of the Church of England being met by Bulls and Edicts of Excommunication against any who dared to carry out the Acts of Parliament. By contrast, we cannot forget the terrible struggle of Bohemia as a Nation of heroes, and that, although God wrought mightily for them in giving them in many instances great victories against their enemies, there came the fatal day when they were drawn into making a compact with Rome. But why has God dealt differently with us ? With Israel in Britain, it was not the

nation at first so much as the individual, until the blood of the martyrs became in very deed the seed of the Church. At last the time came when the change of opinion caused by "the battle of the warrior with its confused noise and garments rolled in blood" swaying to and fro over the land (the "Wars of the Roses") and the "*burning and the fuel of fire*," brought about such a reverence for the Reformers' views that the Nation at last demanded the Word of God in its own tongue. The Church unfortunately had ranged itself against public opinion; this, however, was overruled by God in strengthening the Royal prerogative, which eventually held its own against the Church.

In the reign of Henry VIII. there came from Rome an urgent proposal for reconciliation between Henry and the Church. It is not necessary to inquire into the origin of the causes of the King's quarrel with the Pope. But God overrules even the wickedness of man to further His own purposes. Henry received the Pope's message with contempt. That there should be no question about the matter, a Bill was brought before Parliament for utterly annihilating the usurped authority of the Romish Bishops, which with little or no opposition rapidly passed both Houses. The preamble of this Act contains, we read in Cobbett's "Parliamentary History," the following strictures on the Pope, showing that, whatever Henry's shortcomings, he was conscious that the voice of the Church of Rome was not the voice of God.

The Bill says:—"The Bishop of Rome, whom some call Pope, has long darkened God's Word, that it may serve his pomp, glory, avarice, ambition, and tyranny, both upon the souls, bodies, and goods of all Christians; excluding Christ out of the rule of men's souls and princes out of their dominions, he has exacted in England great sums by dreams, vanities, and other superstitious ways. Upon these reasons his usurpation has been by law put down in this nation."

No sooner was the Pope's supremacy abolished in England, and that to the great satisfaction of the people, who, like their King, seemed determined to efface from their midst the Mystery of Babylon, than a Committee was appointed to examine the diversities of opinions concerning the Christian faith. The King also, "out of the benignity of his heart allowed to be published in books the Holy Word of God for the safety and comfort of the people, that they might read in their native language how much that most holy gift of God had been abused and perverted."

In April, 1541, the Lord Chancellor, by command of the King's Majesty, set forth that the chief object of the Councils of the Nation was to bring into effect such laws as would be most conducive to the Glory of God.

To trace the course of the Reformation is not our object, suffice it to say that the Greek Testament of Erasmus was shortly after followed by the English of William Tyndale, and such leaders as Ridley, Hooper, Latimer, and Cranmer. Thus it is easily seen that Revelation ix. 20-21 does not bear upon Britain nor yet upon the Protestant nations of Europe.

Our intention has been to lead up to the need for the mighty intervention of the Almighty, and to show cause for assuming that the Mighty Angel in Revelation x. had his right foot planted on Britain in the Sea, and his left foot upon Germany on the land.

REVELATION X.

“And I saw another mighty angel come down from heaven, clothed with a cloud and a rainbow was upon his head, and his face was as it were the sun and his feet as pillars of fire.”

We must first ascertain the chronological position of the vision. There can be no doubt that in the sequence it follows upon the sounding of the Sixth Trumpet, and really forms a portion of it. Therefore we should place it after the events which had for their culmination the fall of Constantinople, which took place, as we have seen, in A.D. 1453, the date for which the four angels of the last vision were prepared. Then we find this vision of chapter x. refers to what takes place prior to the sounding of the Seventh Trumpet, for this Seventh Trumpet concludes the Mystery of God as stated in verse 7, and this Mystery is connected with that time when God takes to Himself His great power and reigns (Rev. xi. 17). If our premises are right, the vision concerns the opening of the little book and what follows thereupon, during the course of one time or 365 years, counting from some period in the vision, probably the command to “take the little book which is open in the hand of the Angel which standeth upon the sea and upon the earth:” after which time or immediately before which, the sounding of the Seventh Trumpet will usher in the Kingdom of our Lord Jesus Christ and that event will be attended by a change in the constitution of the world which will definitely proclaim the True Church in contradistinction to the false.

We have already seen the terrible opposition on the part of the Church to the circulation of Wicliffe’s Bible amongst the people of England. The persecutions which attended the followers of Wicliffe both here and also on the Continent are matters of history, and unless God Himself had interfered there could have been no Reformation.

THE ALLUSIVE CONTRAST.

This remarkable parody on the part of the Roman Church in order to play the part of the Israel of God is too pointed and suggestive to escape notice. The system of playing at religion which has been the delusion practised by Satan in order to deceive all who love not the truth has been referred to before as Satan's Masterpiece. Perhaps at no other epoch of the Church's history has the true Church suffered so much as she did in the fifteenth and sixteenth centuries.

We do not deliberately accuse a body of men calling themselves the Church of acting out this parody in Rev. x. 1-3, to the prognostications of the Divine Revelation in order to deceive mankind, but we do accuse Satan of having led them so to believe THE LIE (2 Thes. ii. 11), that in order to enforce his system upon that Church he put it into their minds to act the lie. The Roman Church was at the commencement of the sixteenth century at the very height of its power, and we must acknowledge that on the Continent of Europe it would appear as if it had reached the zenith of its blasphemy and its iniquity. "What must strike horror into pious minds (says the historian Spanheim) are the names of blasphemy ascribed to the Popes Julius and Leo by Cardinal Carjetan, and by the bishops and speakers at the opening of the Council" (Council of the Lateran v.). Of Julius it was said that he was "the Spouse of the Church, and God's Vicegerent; one who has made his military prowess to be so dreaded by great kings as none had done before; one who ought to be adored, and who most resembled God, and was another God upon earth!" (Deus alter in terris.) Leo was described by the same as "The Lion of the tribe of Judah, King David, the Saviour who was to come, King of Kings, and Monarch of the World, holding two swords, the spiritual and the temporal, in which should be fulfilled the prophecy, 'all Kings shall fall down before him,' to whom alone all power was given in heaven and earth" (Act, Concil Lat. v).

We must refer the reader to Elliott's *Horæ Apocalypticæ*, Vol. II., chapter iii, under the heads of "Epoch of Antichrist's Triumph," the "Epoch of Christ's Intervention," "Antichrist's face as the Sun," "Antichrist's feet on land and sea," "Antichrist's cry as a Lion roaring," in which the Roman Bishop Leo X. either represents himself, or is represented by his dupes, under every one of these characteristics, thus carrying out the deceptive *Allusive Contrast* which gulls the nations of the earth into believing in THE LIE. Strange infatuation that, notwithstanding the warning given by St. Paul again and again, the members of Christ's true Church are so backward in denouncing this system of iniquity. But the time will come when

their eyes will be open (Rev. xiv. 9-12), when they see that Babylon is fallen (comp. verse 8.)

THE MYSTERY OF INIQUITY.

Speaking of the proximate cause of the Reformation, Spanheim says (sec. 16, v. p. 542. *Ed. Traj. ad. Rhen.*, 1696): "The market of all things sacred at Rome has been already condemned in a former part of this history; scarcely, however, had her trifling with souls and consciences and the privileges of Heaven for a stipulated sum arrived at such a pitch of impiety as they did in the pontificates of Alexander VI., and not long after under Leo X. By this latter, most luxurious and most extravagant of Pontiffs, planning all kinds of wars and arduous achievements, collectors and agents were sent out in every direction, furnished with most ample certificates and Bulls, with unlimited authority to set up heaven for sale, and commute and remit, for money, any wickedness that might be committed or conceived. Accordingly, three times during the years 1514, 1516, and 1517 John Tetzel was engaged by the Pope to publish and dispose of, throughout Europe, plenary absolution and indulgences, for any crime whatsoever, for ten shillings. The pretexts for this traffic were various, viz.: in order to get money to build St. Peter's Church; to resist a threatened invasion of the Turks, etc., etc. But the true cause was the expensive habits of Leo and the inexhaustible rapacity of his sister Magdalene."

Then by the impersonations above alluded to, in which the *allusive contrast* was made so prominent in medals and pictures of Leo, *his* face depicted as the *Sun*, *his* investing crown a *rainbow*, *his* feet as planted *on land and sea*, *his* voice as a *lion's roar*, no wonder the world wondered after him. Listen to this daring blasphemy undertaken in Leo's name. As Tetzel approached the towns of Germany he proclaimed, "The grace of God is at your gates. Now is Heaven opened. Now is grace and salvation offered. Christ, acting no more Himself as God, has resigned all His power to the Pope. Hence the present dispensation of mercy. Happy are your eyes that see things that ye see. By virtue of the letters bearing the Papal seal that I offer you, not only is the guilt of past sins remitted, but that of sins that you may wish to commit in the future. None is so great but that pardon is ensured to the purchaser. And not the sins of the living only, but of the dead in purgatory. As soon as the money sounds in the receiving box, the soul of the purchaser's relative flies from purgatory to heaven. Now is the accepted time; now is the day of salvation. Who so insensate, who so hard-hearted, as not to profit by it? Soon I shall remove the cross, shut the gate of heaven, extinguish the bright sunbeams of grace that shine before you. How then shall

they escape that neglect so great salvation?"—(Merle D'Aubigné, *History of the Reformation*, quoted in Elliott).

Could there be a more audacious parody, a greater lie, a more presumptuous and daring deception? No wonder that Luther immediately nailed up his Theses upon the doors of the Church at Wittenburg, October 31st, 1517.

ISRAEL REPENTANT.

The opening of the little book in the Angel's hand.

"Awake, awake, put on Thy Strength, O arm of the Lord : awake as in the Ancient days in the generations of old " (Isa. li. 9-23, lii. 1-6). "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that publisheth good tidings of good, that publisheth salvation, that saith unto ZION, Thy God reigneth."

To prepare for the opening of the little book, time was given to Israel to renew her strength after having all assembled in these islands to the North and West. Not only the British followed by the Saxon, Jute, Anglian, and Dane, but also by the Norman, and then time given for their homogeneity ; but there must be purpose of mind, there must be unity if the work to which they are called is to prosper. A Nation which was as yet not consolidated, divided into factions as under the Wars of the Roses, or held in the clutches of a foreign Power by a difference of opinion in religion, would not be in a position to command the respect needed, nor would it have the decision to act uniformly. It is for this that God raised up such a man as Wicliffe and his associates, who, by giving the people the Word of God in their own tongue, prepared them for the battle of the Reformation. We must remember the promise to Israel : "This people have I formed for myself, they shall show forth My praise."

No other people was to do this ; He promised not to cut them off (Isaiah xlviii. 9), and that He would not give His glory to another [even Luther we believe to have been an Israelite], nor would He give His praise to graven images, therefore the necessity of casting out these abominations before God could make use of Israel for His work. And it was foretold that they were to be in the islands at the end of the earth, and to carry on their trade upon the sea (Isaiah xlii. 8, 10, 12.)

Of the Nations in the Roman earth, and who had been visited with the six trumpets, it is said of them that *they repented not* (Rev. ix. 20-21).

But how different, by the Grace of God, is the language used towards Israel in the islands! Here Ephraim is seen to be their

leader. If the conjecture* lately put forth is correct, which brings the main body of Ephraim, Benjamin, and Manasseh over with the Normans, we can enter into the plaint, "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn Thou me and I shall be turned; for Thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. . . ." Then God said, "Is Ephraim my dear Son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, said the Lord" (Jeremiah xxxi. 18-20). The 80th Psalm gives us reason to suppose some out of these tribes clung to each other, and together became the channels through which God worked for the salvation of Israel. If Ephraim (in Christ) is here represented, it answers the question why his name is not mentioned in Revelation vii., because, as his name implies, he is to be "the fruitful one" and to become the "Company of Nations," pushing the people to the ends of the earth (Deut. xxxiii. 17) and bringing in the great multitude which no man can number (Rev. vii. 9).

The set time of this repentance is stated by the prophet Hosea v. 15, vi 1-3: "I will go and return unto my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early. Come and let us return unto the Lord, for He hath torn, and He will heal us; He hath smitten and He will bind us up. After two days will He revive us, in the third day He will raise us up, and we shall live in His sight. THEN SHALL WE KNOW if we follow on to know the Lord; His going forth is prepared as the morning, and He will come to us as the rain, as the latter and former rain upon the earth." How long will it take before we follow on to know the Lord? This, we think, is answered by the Angel's Oath (Rev. x. 5-7).

Now the third day has come, the time of the raising up of Israel. Is this to be accomplished without Divine interference? In former times God's intervention on behalf of His people is expressed in such a way as to leave us under no misapprehension as to His action. "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints; from His right hand went a fiery law for them" (Deut. xxxiii. 2). When they came out of Egypt He also went before them. (Ps. cxiv. 3-7; see also Zeph. iii. 3, 10, 15.) Is it not natural, then, that the raising up again of Israel, their regeneration, should be heralded

* Weldon: *Evolution of Israel*, 1910, page 297 *et seq.*

in by some such language as is here employed? Is not this Israel's prayer in Isaiah lxiv. 1-4? "Oh! that thou wouldest rend the heavens, that thou wouldest come down?" Look back at the context, lxiii. 15. "Look down from heaven, and behold from the habitation of thy holiness and thy glory: where is thy zeal and thy strength, *the sounding of thy bowels and of thy mercies towards me, are they restrained?* Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting." Compare this with Jeremiah xxxi. 9: "I am a Father to Israel and Ephraim is my first-born," and the words already quoted, "Is Ephraim my dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still, *therefore my bowels are troubled for him*, I will surely have mercy upon him, saith the Lord." And again, "I will build thee and thou shalt be built, O Virgin of Israel" (Jer. xxxi. 4). So we assert that this vision of Revelation x. refers to the Lord Jesus, the Redeemer of Israel, coming down (metaphorically) for the salvation of His people. Now remember chapters x. and xi. are one vision, and in chapter xi. 3, the MIGHTY ANGEL (mighty to save) says, "I will give power unto MY *two witnesses*." Who else could say this but the Lord Himself? Then, as to His coming with a cloud (Rev. x. 1), "He maketh the clouds His chariot," and being clothed with "a rainbow upon His head," calls to our mind "Him who sat upon the throne" (Rev. iv. 3). "His face as it were the sun and His feet as pillars of fire" (Matt. xvii. 2, Rev. i. 15) is the glory attributed to the Lord Jesus.

Who, carefully reading the history of those times, and knowing the tremendous power of Rome and the evils to be contended against, would dare to assert that the circumstances we have before called attention to, as forestalling and attending the era of the Reformation could possibly have transpired unless our dear Redeemer had come forth in pity on behalf of His people, remembering His promises to His inheritance. If God had not been favourable to our Zion, is it likely we could have shaken off Babylon?

"*And He had in His hand a little book, open.*" The word "a little book" βιβλαρίδιον is peculiar to this chapter only, occurring nowhere else. It is the diminutive of the word βιβλιον, and as such refers evidently to the fact that this book was different (very considerably) in size to that spoken of in chapter v. In the days of the fulfilment of chapter v., when the sealed roll was about to be opened, whatever was then written was in manuscript, and formed, therefore, large ponderous rolls or weighty volumes. Now at the era of chapter x. all this is changed through the invention of printing, and besides which the contents of this *little book* are comparatively small in bulk when in

contrast with all the writings of the fathers. What must have been the astonishment of those living at the time of the Reformation when they first beheld the Greek Testament of Erasmus, and afterwards the whole Bible, translated and printed by William Tyndale compressed in such small compass ! Seeing this expression of diminutiveness, how can one attribute this word to refer to the finding of the Bible by Martin Luther, which Bible we know to have been the ponderous manuscript edition of the Vulgate, or maybe but a portion of the same ? Besides which the command to open the book takes place as we have seen here in England (*ante* p. 135). This agrees with the symbol in the vision in its sequence, "He set His right foot in the sea" comes first. Surely the right hand and the right foot are the emblems of power, as well as priority when logically taken as to locality. Now this was the case both as to Wicliffe's MS. Bible and as to Erasmus's Greek Testament, besides being a fact that the Bible when translated was ordered to be placed in every Church or Parish throughout our land.

Thus was Britain first by the Grace of God favoured and honoured to be the keeper of Holy Writ and the Custodians of the Word of God. So also it could be proved that although in Germany the Reformation took place simultaneously with other places, yet preference was given to the Islands which are *upon the Sea*.

"The opening of the little book in the Angel's hand."

"Wicliffe's doctrines spread not only over England but to the Continent, where they were the means of the enlightenment of John Huss. They were branded with condemnation by the Council of Constance, and the remains of the Reformer, by the command of the Pope, were taken up and burned. His ashes were cast into the brook of Lutterworth, whence they were conveyed to the Avon, the Severn, and the Sea ; fit emblems of his doctrine now dispersed over the world."

"A notable work entitled *The Ploughman's Complaint*, written by an unknown author about the time of Wicliffe, and subsequently reprinted by Tyndale and Foxe, the Martyrologist, after declaring that none is more against Christ than he that 'maketh himselfe Christe's Vicar in earth,' terminates with the prayer : Lord Gene our King and lords hart to defenden Thy true Shepherdes and Thy Sheepe from out of the Wolves' mouthes, and grace to know Thee that Thou art the true Christ, the Son of the heavenly Father, from the Antichrist that is the source of pride. And Lord, Gene us Thy poore sheepe patience and strength to suffer for Thy law, the cruellness of the mischievous wolves. And, Lord, *as Thou hast promised,*

shorten these days. Lord, we axen this now, for more need was there never."

THE EFFECT OF THE OPENING, AND ITS RESULTS.

"*And cried with a loud voice as when a lion roareth, and when he had cried, seven thunders uttered their voices.*"—There can be no doubt but what the nailing of his Theses upon the gates of Wittenberg by Martin Luther created a profound impression upon Europe. These 95 Theses against Indulgences declared in plain terms the insufficiency of the Pope, and CHRIST'S ALL-SUFFICIENCY. We must leave our readers to follow Mr. Elliott in his *Horæ Apocalylicæ* if they incline to view the German Reformation as that alluded to in this chapter, whilst we pursue the course we feel sure, notwithstanding its apparent presumption, which is here intended. The Angel crying with a loud voice as when a lion roareth is the Lord Jesus speaking through His people (Gen. xlix. 9; Num. xxiii. 24, xxiv. 9). Let us look at matters from our possible standpoint, and giving attention to the progress of the *Witnesses* from East to West, as well as at home. These are the Paulikians of the seventh century in the East, to the Albigenses and Waldenses in the West from the twelfth to the sixteenth century, and others; we must remember that Israel was passing on her way into her REST. Let us never forget those who had already come here and the continuous struggle that took place in these islands when the British Church suffered so much at the hands of the Roman emissaries under "Austin the Monk." The Angel of the Lord going before was always leading His people; and now, they being in the place of safety, He places His own right foot upon the islands to claim them for His own, giving them His Word in their own native tongue and causing it to be by law attached to every parish. He has also His left foot upon the land, showing that He will yet protect and care for those left behind; and as a lion refreshed scents his prey, so "He cries with a loud voice as when a lion roareth." Is there not contained in this beautiful ideal the motto of the British "Nolli me tangere," "Nemo me impune lacessit," or the Biblical equivalent, "Touch not Mine anointed and do My prophets no harm"? Israel is now dwelling in a place of safety by Him. And where would the roar take effect but towards him who could be called Israel's enemy, Babylon?

Therefore Luther is raised up as Christ's mouthpiece upon the Continent, and surely the simile is true, "Wicliffe laid the egg and Luther hatched it," for it was Wicliffe's writings which influenced Huss and Jerome of Prague, and Huss may have set Luther a-thinking; at any rate, Luther "affirmed that among the clauses which the Council of Constance at the trial of Huss condemned as heretical

were those that were genuinely evangelical." (*Encyclopædia of Religious Knowledge*.)

Though we accede to the views of presentists generally, yet, seeing that with them Israel is left out of the question and that the British or English are considered as Gentiles, the Reformation has been taken by them as having reference to Gentiles pure and simple; and if so, the figure of the mighty Angel with his right foot in the sea loses its appropriateness. More, according to their logic the Angel's right foot should have been on the land, for have not most of these prophetic minds decided that Britain is a portion of the Roman Empire? And is yet to be found at the end warring against the Lord Jesus Christ under the Antichrist. They have also said that as Germany never formed a part of the Roman Empire she is not to be reckoned as one of the enemies of our Lord in the great battle which is yet to come. By this means they have misled so many of God's own people. If, however, these are right, then the Angel's right foot should have been upon Germany. But our position is that Israel being in the islands and only a portion being still upon the Continent (mainly in the North-West of Europe), the mighty Angel's action is declarative of protection to these both: those yet on the Continent, but especially those in their home.

The process of the opening of the little book is well stated in a work from which we quote: "*The History of the Reformation in England*."

"THE BIBLE THE GREAT AGENT OF THE REFORMATION."

"God in bringing about and carrying into effect His gracious designs in the work of the Reformation in England and on the Continent, effected His purpose by the instrumentality of men and the Universities of Oxford and Cambridge, but the great means which brought about the work was His own written Word—THE BIBLE—which as soon as it became diffused and read by the people acted as the sword of God's Spirit, and effected, with His blessing, a gradual delivery from Popery and superstition. In A.D. 1408 Archbishop Arundel, in a convocation held at Oxford, decreed by a constitution 'that no man thereafter should translate any text of the Scriptures into English by way of a book or a tract, and that no book of this kind should be read, that was composed in the time of John Wicliffe or since his death.' He found that Wickliffe's Bible with preface had great power in it, and was slowly effecting a change. Hence this decree. Whilst Tyndale was prosecuting a translation of the Old Testament and had completed the Pentateuch and Book of Jonah, he was martyred. George Joye was afterwards employed by some Dutch booksellers to prepare a new edition of Tyndale's

unfinished work. He revised and made alterations, and likewise added to it a translation of Isaiah, Jeremiah, and the Psalms, made by himself."

"In A.D. 1535 a special translation of the Bible was published by Miles Coverdale, at the request, and under the patronage, of Henry VIII."

"In A.D. 1537 appeared Matthews' version, compiled partly from Tyndale and Coverdale's."

"In A.D. 1539 appeared Cranmer's Bible, a corrected edition of Matthews' printed from the type sent over from Paris; to this Cranmer now added a preface. And as many had unheeded repeated injunctions that any English Bible should be provided for every Church, a royal proclamation was issued in this year which imposed a penalty of 40/- a month upon such curates and parishioners who longer neglected to procure an English Bible for the use of the Church."

"In A.D. 1542 Gardiner, Bishop of Winchester, tried to prevent its circulation, and until the death of Henry VIII. there were obstacles put in the way of its general reception."

"In A.D. 1568 Archbishop Parker employed several bishops and eminent men to make a new translation by the Queen's Commission. This was known as the *Bishop's Bible*. Objections were made to this at the Hampton Court Conference in A.D. 1603. King James directed another translation to be made; 47 persons of eminence were employed upon this, and in A.D. 1611 the book was completed which has ever since been the Authorised English version."

Several editions of the Scriptures had already appeared on the Continent. The Mazarin Bible in 1455 (the first printed edition), and although a thousand presses were at work within the century and the Bible thus found its way through many cities, the embargo was removed as far as we understand, or the official opening of the Book took place, in England alone. In A.D. 1522 there were versions in German, Italian, French, Danish, Dutch, Bohemian, Slavonic, Russian, and Spanish, besides the Latin. The Lutheran Bible marks an epoch in the rapid production of many others.

THE PROTESTANT PARLIAMENT.

The cry *with a loud voice as when a lion roareth* would seem to refer to the effect produced by the opening of the little book and the consequent proclamation of the Gospel and its immediate results. The most memorable Parliament that ever sat—1529-1536—passed a series of statutes abolishing appeals to Rome, declaring the King as supreme head of the Church under God, abolishing for ever the Supremacy of the Pope, curtailed the power of the Ecclesiastical

Courts, passed an Act against the sale of Indulgences, and heavily fined the Clergy who acknowledged the Pope's right to interfere. We cannot justify all the methods pursued by Henry VIII., but remembering that his character was the result of the teaching of the Church of Rome, it would be wrong in anyone attributing his arbitrary or persecuting edicts as the result solely of Gospel dictation.

Now followed the Book of Common Prayer, when the whole nation was permitted to worship God in its own tongue, then the Revised Prayer Book of 1552 and the 42 Articles of Religion, which ultimately resulted in the present 39 Articles.

To all this must be added the great army of Reformation preachers and their call to their countrymen to repent and turn to God, Israel surely bemoaning himself.

ROME'S REPLY.

"And when He had cried seven thunders uttered their own voices":—This is evidently the counterblast of Rome which took form in the formation of the Society of Jesus (save the mark!) under Ignatius Layola in 1534, the Excommunication of Henry VIII., his deposition by Papal Bull in 1536, and the sitting of the Council of Trent 1546-1564.

Everyone who has given the work of Luther, Melancthon, and Calvin on the Continent a thought, and the more effectual work of Latimer, Ridley, Hooper, Cranmer, and a host of others in England, notwithstanding the rage of Rome against them, must acknowledge the Hand of God in the glorious drama of the Reformation.

"And when the seven thunders had uttered their voices, I was about to write, and I heard a voice from Heaven saying unto me, Seal up those things which the seven thunders uttered and write them not."—Most commentators allow that the seven thunders issue from the opposition party to the opening of the little book. There can be no doubt that this is Rome seated upon the seven hills, and always known as "the seven hilled city," and her voice as the utterance of thunder, "*the thunder of the Vatican.*" May not the fact that John was about to write point to the strong opinion till then prevalent that the voice of Rome was the voice of God?

If this surmise be correct, we can understand the command not to write the anathemas or the curses Rome uttered against God's people. Shall Rome curse whom God hath not cursed? This command also to *write them not* stamps the utterer as the Antichrist whose words are not to be recorded in the Book of God.

HOW LONG, O LORD, HOLY AND TRUE?

“And the Angel which I saw stand upon the sea and upon the earth lifted up His hand to Heaven and swore by Him that liveth for ever and ever, who created Heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein, that there should be time no longer.”

We wish now to suggest that something here occurs in the sequence of events foreseen in the Vision which causes the Angel to thus solemnly call God to witness.

What could it possibly be? It will be seen that we have arrived at the reign of the first Protestant king that has sat upon the throne of Israel. When Tyndale, on October 6th, 1536, was led forth to die: “His last words, uttered with fervent zeal and in a loud voice, were, ‘Lord, open the King of England’s eyes’ . . . Within less than a year of Tyndale’s death there appeared . . . a royal decree (that) a copy of the whole Bible was ordered to be placed in every parish church.” Eleven years afterwards the good young King Edward VI. came to the Throne. Now the Reformation seemed to be an established thing. But the progress of the Reformation was not to go on without some temporary check. The death of the young King “Edward the Saint” was announced by a most terrific thunderstorm attended with hail and darkness that really might be felt, the rain poured down in torrents, and the gloom enlightened by lightning flashes was only less appalling than the roaring of the wind, accompanied by repeated thunder-claps. Thus was ushered in (in July) that Reign of Terror or five years of blood and fire which gave the name to our “bloody Queen Mary.”

“On July 6th, 1553, the young King, long weakened and emaciated by consumption, died, in the sixteenth year of his age and the seventh of his reign. All that was known of him, his stainless character, his devout bearing, made him beloved by the people, who called him Josiah and Edward the Saint. The one hope of the nation had been that, when he was of age, he would have set all things right. At what was considered his untimely death ‘the greatest moan was made for him that ever was heard or seen.’ It was perhaps well that his reign came to an end when it did. It was well that his plan—to which he clung with such tenacity in his dying hours—to set aside Mary in favour of a Protestant successor failed. There were lessons for England to learn under Catholic rule concerning Romanism that would never be forgotten in the interest of Protestant faith and freedom.” (Beckett’s *English Reformation*.)

The sins of the nation at that time were very great, and are characterised by Ridley as “lechery, oppression, pride, covetousness,

and a hatred and scorn of religion, were generally spread among the people, chiefly among the higher classes." These sins were openly preached against by Latimer, Lever, Bradford, and Knox, who did it more severely ; and by others who did it plainly, though more softly.

We cannot refrain from quoting Burnet's *History of the Reformation* : "The last prayer he (Edward VI.) was heard to use was in these words : *Lord God, deliver me out of this miserable and wretched life, and take me among Thy chosen : howbeit not my will but Thine be done : Lord, I commit my spirit to thee. O Lord, thou knowest how happy it were for me to be with Thee : yet for Thy chosen's sake send me life and health, that I may truly serve Thee. O Lord my God, bless my people, and save Thine inheritance ; O Lord God, save Thy chosen people of England : O Lord God, defend this realm from papistry, and maintain Thy true religion, that I and my people may praise Thy holy name, for Jesus Christ His sake* (Fox lib. ix. p. 130.) These were ejaculatory or short prayers from time to time on his last day.

"Soon after, the pangs of death coming on him, he said to Sir Henry Sidney, who was holding him in his arms, *I am faint ; Lord have mercy on me, and receive my spirit.* And so he breathed out his innocent soul."

"Protestant as London was"—"the popular sense of justice was in favour of Mary's right to reign"—within three months of the rejoicings at Mary's accession Bishops Gardiner, Bonner, Daye, and Tunstall were sitting in judgment upon their Episcopal brethren of the Reformed faith. A month had not passed before Ridley, for his sermon in which he predicted that Mary's accession would be disastrous to the religious interests of the country, by royal order was deprived of the bishopric of London and committed to the Tower. Then shortly after brave old Latimer joined him—within a few weeks Cranmer followed.

In the Coronation which took place on October 1st, 1553, "a new chair sent by the Pope was used in preference to the usual CORONATION CHAIR, lest that had been polluted by her Protestant brother"—"there was no Archbishop to perform the Coronation rites."

Within three months of the death of the first Protestant King of England the whole conduct of public worship was again under the control of the Romanists. The Prayer Book was abolished ; the altars replaced ; crosses and rood lofts, which had been pulled down, set up again, and the legends of the Church substituted for the Bible. Then followed the marriage of Queen Mary with Philip of Spain, and the government of England passed into the hands of Philip and his Spanish advisers. Within four months of Philip's arrival England made humble submission to the Pope, and sought his absolution ; within two months later began the ghastly burnings which have for

ever cast their lurid light upon the reign of Mary. Such was the fickle character of the people, or their dread of consequences, that in the Parliament assembled to seek reconciliation with the Pope only two dissented ; one only (Sir Ralph Bagenall) stood up to protest. So much for Parliamentary discretion when left by God's Holy Spirit.

In Westminster Abbey, Philip being present, after high mass, reconciliation with Rome took place on the 30th November, 1554 ; the whole assembly of bishops, nobles, and Commons knelt before Cardinal Pole (the Pope's Legate) and received absolution. This submission, so solemnly made, was never ratified at Rome.

Then followed Acts of Parliament against the "Lollards" and the Marian persecutions ; Rogers, Hooper, Saunders, Taylor, and others were sent to different localities to intimidate the people into submission, and there martyred, giving Glory to God.

Ridley, Latimer, and Cranmer soon followed, and Latimer's words still find an echo in every true heart : "Be of good comfort, Master Ridley, and play the man ; we shall this day light such a candle, by God's grace, in England as I trust shall never be put out." Of the Reforming bishops, only one recanted, Scory of Chichester, but he afterwards repented.

For three years and a half the cost of human life and suffering cannot be reckoned. Men and women, untried, uncondemned, were crowded into prisons, "they were beaten, they were starved, they were flung into dark fetid dens, where rotting straw was their bed ; their feet were fettered in the stocks and their clothes were their only covering, while the wretches who died in their misery were flung out into the fields, where none might bury them." There is no sentence in these words of Mr. Froude that does not admit verification. To many of the nearly three hundred who were burned alive it was indeed a day of release. Of those who thus suffered there were five bishops, twenty-one clergymen, eight laymen of independent means, eighty-four artisans, one hundred farmers and labourers, fifty-five women, two boys, two infants.

Mary's reign began in hope for the restoration of Romanism, but its end was in disappointment and defeat. Her death, like Edward's, came at a time fortunate for herself—when a revolution was preparing to sweep away all that she held most dear.

Is not all this the cause of the Angel's wonderful action ? If we are God's people, and He has solemnly promised us deliverance as in Daniel xii. and as in verse 7 limiting the time, and also under the same solemn oath, He now recalls it. Seeing, then, the great reaction which took place after Israel's partial repentance, and also their incapability of delivering themselves, it is God's method of showing His interference for their emancipation.

CHAPTER XII.

“THERE SHALL BE A TIME NO LONGER.”

It will be seen from what has gone before that we attribute the Angel's action to the sudden reversal which took place on the accession of Mary to the English throne, whereby the progress of the Reformation was suddenly brought to a standstill and England forced again into subjection to the Pope of Rome (although even Mary did not infringe the constitutional rights of her people to please Rome's every demand). Only one feature in the drama gave hope: England's submission was not ratified in Rome in consequence of differences within the Vatican itself.

What must have been the feeling in Heaven, where “there is joy in the presence of the angels of God over one sinner that repenteth,” when Heaven saw the Apostacy of God's own people who just recently had been rescued out of the hands of “Babylon”? To see them thus again inveigled and led captive at will must have been a tremendous shock. But the revelation (Rev. x. 5, 6, 7) permitted by God to be disclosed by the angels' action betrays God's jealousy. Look at this solemn calling of Heaven to witness, this invocation of the Creator, this almost verbal repetition of the words of Daniel xii. 7. Why such an oath? Except that the same thought was passing through the mind of the Revealer—*viz.*, the deliverance of His people. In Daniel xii. the promise that “thy people shall be delivered, every one that shall be found written in the book,” is stated to be after a given period. This period comprises two definite intervals, the one “a time and times and half a time”; the other “twelve hundred and ninety days,” to which is added forty-five days, making “one thousand three hundred and five-and-thirty days” reaching to the time of blessedness (Daniel xii. 12).

COMPUTATION OF THE TIMES AND SEASONS.

If these refer to Ephraim-Israel more particularly (as distinct from Judah), as we believe, from such a passage as Daniel xi. 32 which certainly cannot be appropriated by Jews, “*the people that do know their God shall be strong and do exploits*”; then we must reckon the given period to commence when Ephraim ceased to be a people (Isaiah vii. 8)—*i.e.*, from B.C. 678. A time and times and half a time = 1260 years added on to B.C. 678 brings us to A.D. 582, or the

very time when the last of the Anglo-Saxons had settled in Britain. Another 1290 years brings us to A.D. 1872, which was just after the right foot of the image of Daniel ii. and the main supporter of the Papacy (France), was broken by Germany (the work of God's hand (Isa. xix. 25), and 45 years more will be the year 1917, which we trust may usher in an era of blessedness.

From what went before, in our tracing out of the Reformation, our chronology has brought us to the year 1553 as the accession of Mary, and the year 1559 as the coronation of Queen Elizabeth, for she was crowned on January 15th of that year. If we are right in our interpretation, "*a time no longer*" refers to the limit placed upon the period of Israel's hiding, during which *time* the influence of "the little book open" will so work as to make Israel or Britain acquainted with "the mystery of God" concerning themselves, and this mystery will be completed by their unveiling. After this comes the climax, the envy of the nations, the seventh trumpet (the last trump) shall sound.

The rendering of Revelation x. 6 has been variously stated, and certainly presents a difficulty, but we incline to Canon Garratt's opinion as to how the last clause of the verse should run. "*There shall no longer be a time, but in the days of the voice of the seventh angel when he is about to sound the mystery of God shall be finished.*" He says there is an intentional reference here to Daniel xii. 7 and to Romans xi. 25, and the epoch reached when Jerusalem shall be delivered from Gentile domination. We also notice that in the text the word for "time" is *χρονος* not *καιρος*. This latter word on the year-day principle is generally accepted as meaning 360 years; the introduction of the word *χρονος* may therefore point to a full year, or 365 years. There may be a question as to from where to begin to count 1553, the accession of "Bloody Mary" or 1558, when she had wrought such havoc amongst God's faithful witnesses, say, 1559 rather, the accession of "Good Queen Bess." The reason we incline to this latter date will be seen as we proceed. Now a full "time" *χρονος* or 365 years added to these dates 1553 or 1559 brings us to 1918 or 1924. The first of these two is within one year of the time given by Daniel as the time of Blessedness 1917, reckoning from Ephraim's being "not a people" as we saw; and this we assume to be the Mystery of God spoken of by all His servants the prophets, the 2565 years (2520 + 45) of Israel's hiding ending with the great revelation that "this people have I formed for myself." But since there is to be a *time no longer*, we may well expect events to mature any day within the 360 to 365 years. Of that day and that hour knoweth no man, but "the times and seasons we know perfectly" (1 Thes. v. 1-3) though we are uncertain as to the correct starting point.

DOES GOD ANSWER PRAYER?

But to return, we can quite understand the thought and prayers which must have entered the hearts of many in England who had become familiar with the Word of God when they beheld the ruthless destruction of all their hopes, and those days of darkness and cruelty creeping on.

Were the prayers of Tyndale, of Good King Edward, of faithful Latimer, and thousands of others to be unanswered? Well might the souls (martyred) from under the Altar (their blood) cry, "How long, O Lord, Holy and True, dost Thou not judge and avenge our blood?" (Rev. vi. 10, 11.)

Have we now arrived at the "little season" when *their fellow-servants also and their brethren should be killed even as they*, has been accomplished? (*infra*. p. 34). In this sense, indeed, the "time no longer" may have a meaning as if to denote that the Marian persecutions should be the last "Babylon" would be allowed to inflict against God's own people. Then the three years and a half we have already alluded to may in a sense prefigure "the death of the witnesses" and their bodies exposed to ridicule (Rev. xi. 7-10) and the Resurrection of the Witnesses the triumph of Protestantism under Elizabeth. But this interpretation we do not think to be logically tenable, nor yet do we think that accepted by Elliott to be correct, notwithstanding his *prima facie* facts as to the exact $3\frac{1}{2}$ years, from the "*Jam nemo reclamavit, nullus obsistit*" of the ninth session of the Lateran Council uttered on May 5th, 1514, to the day of Luther's posting his Theses at Wittenberg, October 31st, 1517. Remarkable as this coincidence may be, the chronological sequence, to our mind, will not allow of this being the right interpretation, nor, indeed, had the second woe terminated, and the third woe is certainly NOT YET come (Rev. xi. 14). However, coming events cast their shadows before, and the dark days of Mary and the triumph of Rome was not to last beyond God's appointed time for the chastisement of His people. Although God always answers prayer, He yet does so for the real and lasting good of His people. And so in this case. England, having had a taste of the intolerance of Rome, has had the lesson also taught her that it is "*an evil thing and bitter that thou hast forsaken the Lord thy God and that my fear is not in thee, saith the Lord of Hosts.*" Her own backslidings shall reprove her (Jer. ii. 19). But "whom the Lord loveth he chasteneth" (Jer. xxx. 11; xli. 28). Israel has borne her chastisement, and is now turning to the Lord who smote her.

JOY AT QUEEN MARY'S DECEASE.

"Queen Mary breathed her last on the morning of the 17th

November, 1558. On the same day, a few hours later, died Cardinal Pole, who, with Carranza, her Spanish Confessor, had been Mary's chief counsellor in those "misdeeds which have given eternal infamy to her reign. The Parliament was then in session, and Heath, Archbishop of York and Chancellor of England, notified to the House the death of the Queen. The members started to their feet, and shouted out 'God save Queen Elizabeth!' The news of Mary's decease speedily circulated through London; in the afternoon every steeple sent forth its peel of joy; in the evening bonfires were lighted, and the citizens, setting tables in the streets and bringing forth bread and wine, did eat, drink, and rejoice. Everywhere as the intelligence travelled down to the towns and counties of England the bells were set a-ringing, and men as they met on the highways grasped each other by the hand, and exchanged mutual congratulations. The nation awoke as from a terrible nightmare; it saw the troop of dismal spectres which had filled the darkness taking flight, and a future approaching in which there would be no more spies prowling from house to house, officers dragging men and women to loathsome gaols, executioners torturing them on racks, and tying them with iron chains, and burning them; no more Latin Litanies, muttered Masses, and shaven priests; it saw a future in which the Bible would be permitted to be read, in which the Gospel would again be preached in the mother tongue of Old England, and quiet and prosperity again bless the afflicted land."

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the Angel which standeth upon the sea and upon the earth."

Hitherto the little book which was open had remained still in the Angel's hand, and although before the last act of the Angel the book had been placed in every parish throughout England, we saw that under Mary the book had been withdrawn. But the Angel's right foot is on the sea and He can bend Britain for Him, just in the same way as we are told that He will in the yet future "*bend Judah*" for Him (Zech. ix. 13), so that England, having now learnt experience by the things which she suffered, we find a different mood settles upon God's people.

QUEEN ELIZABETH'S GRATITUDE.

"When Elizabeth received the intelligence of her sister's death and of her own accession she repaired to the Tower, as was the ancient custom of the Sovereigns of England before being crowned. On crossing its threshold, remembering that but a few years before she had entered it as a prisoner, with little hope of ever leaving it

save for the scaffold, she fell on her knees and gave thanks to God for preserving her life in the midst of so many enemies and intrigues as had surrounded her during her sister's lifetime.

"It must, indeed, have been a joyful day to her, witnessing as she did the hearty affection with which her subjects had prepared to greet her progress through the city. Every conspicuous situation was occupied by some pageant . . . twenty-five years before . . . almost every device had been allusive to the idolatry of Greece and of heathen Rome. But now . . . Elizabeth was hailed in Christian strains and as the Sovereign of a Christian country. Thus as she passed under a triumphal arch erected in Cheapside a *Bible* was let down into her hands by a child who was robed in white and taught to tell her that his name was Truth. The Queen received this Bible with reverence; kissed it; and pressed it to her heart; replying, that this present was more acceptable to her than any of the more costly ones which the city gave her that day. (Walter's *History of England*.)

"Go take the little book out of the Angel's hand, and I went unto the Angel and said unto him, Give me the little book."

The action of the Supreme Governor of the realm is the action of the nation itself, and if the nation is symbolically represented under the figure of the "two witnesses," "two candlesticks," or "two olive trees," these are again centred in the Apostle who acts as their head or representative. And the voice which I (the Apostle) heard from Heaven spake unto me again and said, *Go and take the little book*. The Apostle is a figure in the drama enacted nearly 1,500 years before the reality took place, and as such represents the nation in, or through, its representative, the Supreme Governor at this time, Queen Elizabeth.

This command to go and take the book is evidently the result of the prayer of God's people Israel, in consequence of which God put it into the hearts of His people to long for the Bible to become their *Rule of Faith*. "The people whom the atrocities of the past reign had taught to value the Reformation more highly than before, hailed this (Elizabeth's action) as a token that with the new Sovereign was returning the religion of the Bible."

BRITAIN MADE THE CUSTODIAN OF GOD'S WORD.

"And He said unto me: Take it and eat it up and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the Angel's hand and ate it up and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter."

The national process of taking the book and eating it is well

illustrated by the avidity with which the Word of God was received by the Nation during the time of Elizabeth, and afterwards the manner in which the National Church recognised itself to be the **KEEPER OF HOLY WRIT.** Articles of Religion xx. ; consult also vi., vii., viii., xvii., xviii., xix., xx., xxi., xxii., in all which, and all other, the Word of God is the Standard of our Faith.

One of the first results of the eating of the book was to bring about a Conference between Roman theologians and Protestants. Archbishop Heath therefore received an order from the Council enjoining him to select ten prelates and divines of his own persuasion, who should be met by as many Protestants, and should publicly debate the three following questions in the presence of the Council and Parliament :—

(1) Whether it is not against the Word of God and the custom of the ancient Church to use a Liturgy composed in a tongue unknown to the congregation ?

(2) Whether every National Church has not authority to regulate its own ceremonies ?

(3) Whether it can be proved from the Word of God that there is a propitiatory sacrifice in the Mass for the living and the dead ?

The debate was to be held in Westminster Hall, and the Archbishop himself and Lord Keeper Bacon were to have authority, as Moderators, to pronounce whether the discussion was fairly conducted. This Conference failed through the Roman party first not adhering to the rules jointly drawn up for regulating the discussion, then by their not being ready, after the ten days allowed, to answer the Protestant party, and lastly by Archbishop Heath himself ruling that his own party was to blame for the violation of the rules of debate.

The behaviour then of Bishops White and Watson became so provocative that they were adjudged to committal to the Tower for contumacy and the whole Roman party fined, more or less heavily, according to their incomes.

Convocation was packed with Romanists, all Protestants having been rooted out from that body in the late reign, so that the Queen's Ministers could not think of appealing to it. By this time the pious and able men commissioned to revise King Edward's Service-book had been some months at work. The Liturgy had been revised by men respected for their learning and piety in King Edward's time, and since found to be sincere in their faith unto death : and it had now been again most carefully examined by the ablest of the Christian ministers trained up amongst those martyrs. By the corrections and improvements which this revisal had led them to deem expedient it had been brought to its present form, **THE BOOK OF**

COMMON PRAYER ; a very few prayers and sentences excepted. A.D. 1559.

THE BILL FOR UNIFORMITY.

When the Bill for Uniformity of Public Worship was again brought forward in Parliament the members could at least understand that the Romanists would not have been driven to elude the discussion of points to which they notoriously attached the greatest importance, and by such mere cavils, if they could have produced any strong arguments for adhering to those forms which the Legislature was called upon to set aside. In the Lords the Uniformity Bill was opposed by all the prelates, there being as yet no reformed bishops in Parliament. Notwithstanding this, the Bill passed both Houses, and the command issued forth that the Service of the Church of England should be used in all places of worship on the following 24th June (1559) and thenceforward. This law, however, went too far, as it also "forbade any clergyman to say any prayer publicly, in any room, in any manner or form, than is prescribed in the Book of Common Prayer," under pain of confiscation of chattels and imprisonment for life.

When this Act came into force it was found that scarcely 200 of the parochial priests chose rather to forfeit their benefices, so they all with this exception abjured the Pope's authority and accepted the reformed order of service. The bishops, however, who had already twice shifted their opinion about the supremacy in Henry VIII.'s time and back again in Mary's reign, had not the face to turn round again. When they were summoned before the Council Archbishop Heath answered, in their name and his own, that the late Queen had been reconciled to the Church of Rome, and had engaged herself to effect the suppression of heresy, from which engagement her successor could not release herself, without falling under a curse. To which Elizabeth replied :

"As for me and my house we will serve the Lord."

"Being resolved to imitate Josiah, who assembled the elders of Judæa and Jerusalem, in order to make, under their advice, a covenant with God, I lately called together my Clergy and my Parliament. My object was to bind myself and my people unto the Lord and not unto the Roman see. Our records show that the papal jurisdiction over this realm is an usurpation ; and they fully justify the statutes which have lately been enacted. It is by following the precedents which have come down to me from my predecessors of old that I mean to rule. My crown is not subject to any power whatever save to that of Christ the King of Kings."

The bishops now all with but one exception refused to take the oath, and were therefore removed. Three bishops remained of good King Edward's days. These now had bishoprics offered them, Coverdale pleaded his age, but Barlow and Scory received the bishoprics of Chichester and Hereford. The vacant Archbishopric of Canterbury Elizabeth insisted upon Dr. Parker accepting, although the ailments which he had contracted in passing whole nights in the woods in escaping from Mary's inquisitors made him desirous of avoiding so burdensome an office.

"To very many it was a new thing to hear the Scriptures read in their own tongue ; they listened with due reverence, receiving it, not as the word of men, but, as it is in truth, the Word of God ; whilst the Lord, Who has solemnly declared that His Word shall accomplish that which He pleaseth, and shall prosper in the things whereto He sent it, may have been pleased to make it work more effectually in them that believed, where men could not pretend to share in the glory of that work."

In the fifth year of Queen Elizabeth the Thirty-nine Articles, amended, were brought before Convocation, now composed of Protestants. The Articles received their unanimous consent on January 31, 1563. It was then determined, if possible, to keep the Church pure, and it was provided in the Ordination Service that the Bishop should begin it by solemnly reminding the Archdeacon of his responsibility in these words: "Take heed that the persons whom ye present unto us be apt and meet for their learning, and godly conversation, to exercise their ministry duly to the honour of God, and the edifying of His Church." Nor could the service proceed unless the Archdeacon had avouched that he had "inquired of them, and also examined them and thought them so to be."

"THINK NOT THAT I AM COME TO SEND PEACE ON THE EARTH."

The Scripture doth not say in vain, "The Spirit that is in us lusteth to envy" ; and so we find very soon a difference arose between those Protestants who had fled to the Continent during the persecutions and those who stayed at home as to the manner or attitude of the person when receiving the Lord's Supper. Together with this were several ceremonies the purifiers wished to see expunged ; hence the name given them—*Puritans*. The sign of the Cross in baptism, the giving up of saints' days, the surplice, the removal of organs, and the option of kneeling *or not* at the Communion Table were matters of painful controversy, which led to doubtful disputations, and at last to schism in the body. Dr. Sampson, Dean of Christchurch, and Dr. Humfrey, the Queen's Professor of Divinity in the University of

Oxford, were loud in their condemnation of the surplice, and although, after writing to the Swiss divines for advice, they received a reply to beware of the contentious spirit which produces eager disputes about things not material, they yet persisted in magnifying these differences. On the other hand, the high Commission Courts, having previously dismissed thirty London clergy, proceeded now to deprive Dr. Sampson of his deanery. This brought about separation, the unity of the English Church was broken, and a wound opened of which no man even now can say how it shall be healed.

In all this there is one satisfaction: it was not doctrine which caused the rent in the body, for it mostly centred upon the unimportant matter of the wearing of the surplice or not. So that the conforming and the dissenting congregations and their ministers still continued to glorify God with one mind and one mouth, recognised the Trinity in Unity, the one only mediator Christ Jesus, and the one rule of faith, the Bible.

The persons in authority were much to blame, not only at this time, but in subsequent reigns. Whichever party was in power, they each persisted in keeping this occasion of stumbling in their brother's way. But if the Spirit of the Lord had been with them in their consultations He would have brought to their minds the prayer of their Master: "*Holy Father, keep through Thine own Name those whom Thou hast given ME, that they may be one as WE are.*" But the time had not yet come. Men's hearts are not so easily reformed, the effects of sin are not so easily eradicated. The times of Israel's punishment had not yet run out.

THE PILGRIM FATHERS.

The Loss of Israel's Children.—Manasseh Separating from Ephraim.

God's hand is now seen to work for the future expansion and good of His people, the carrying out of His purposes and the bringing about, through dissent, of the glorious promises to Joseph, that his fruitful branches should run over the wall. The leader of the Congregation was Robert Browne, of East Anglia, a man of ability and force of character, and, so far as social position was concerned, of aristocratic connections. Though probably not the founder of that body, he was found preaching on Sundays to scattered companies of Christian people accustomed to gather in the field and gravel-pits at Islington. Fifty-six persons were arrested on a Sunday and sent to prison, "for hearing the Word of God truly taught, praying and praising God." The plague drove him from London. He now worked in Norwich, and at Bury St. Edmunds was again arrested on the charge of gathering people to hear him in private houses to

the number of a hundred at a time. Others were arrested at the same time. After their release, they and their followers left England for Middleburg, in Zeeland, where they established a Congregational Church, and from whence they sent over from time to time their books, against which a proclamation was issued in 1583.

In 1586 Robert Browne returned to England, where he again joined the Episcopal Church, in the Communion of which he remained until his death. But his books lived after him.

The Pilgrim Fathers, however, mainly sprang from a church in the North Midlands, Scrooby, on the borders of Nottingham, York, and Lincoln. This village gave birth to the Pilgrim Church. Here William Brewster was born. He spent a short time at Cambridge, matriculated at Peterhouse, the oldest of the college foundations, 3rd December, 1580. He was then employed in the service of William Davison, her Majesty's representative in the Netherlands, when the cautionary towns of Brill and Flushing were delivered up to England in 1585. In the days when the bishops were pressing the Puritans with increased severity, many of them fled to Antwerp, which had become the "Pella" of the refugees. Here a church was formed of English and Scottish merchant adventurers. Here Brewster, in the service of William Davison, spent his time in Royal Courts and learnt his experience. He attended his master when he was sent in the ambassage of the Queen into the Low Countries (1585), in the Earl of Leicester's time, when the Earl received the Keys of Flushing. Distinction so early and flattering seemed to have the promise of a brilliant political future. Yet within two years Secretary Davison's fortunes came down with a crash, bringing with them the brilliant prospects of his younger friend. It seems strange to connect events apparently so wide apart, yet it is almost certain that but for the execution of Mary Queen of Scots (owing to which tragedy Davison lost favour with the Queen) there would have been no Pilgrim Church at Scrooby or at Leyden, no voyage of the "Mayflower" and no Elder Brewster in Plymouth Church, with all his far-reaching influence in American life. (See *Pilgrim Fathers of New England*: R.T.S.)

Separatists had already settled over in Amsterdam, which became in the days of "William the Silent" quite a land of liberty of conscience, and in consequence a most flourishing and prosperous community. There can be no doubt that these exiles from London, Norfolk, Boston, and elsewhere were called upon to suffer terrible hardships, because they would not comply with the rigid formality and submit to the episcopal ceremonies of a Church and State which had only lately itself come out of a system of the grossest intolerance. Uniformity was insisted upon rather than unity in doctrine, and

men's passions and pride aided the spirit of what was considered independence, and therefore was looked upon by many earnest Christians as less conforming to the World. From 1595 to 1618 these persecuted souls, seeking to worship God in their own way, and, as they believed, in conformity with Bible teaching, left their homes and friends, and in many cases their goods and worldly advantages, preferring peace of conscience rather than belong to what they believed to be a false ceremonial. It so happened that these exiles arrived from Scrooby into Holland just as the Five-and-Twenty Years' War had spent itself, and the independence of the Netherlands Republic had been secured. They also sailed for the New World in 1620, or just before the Thirty Years' War was bursting into flame.

With the future fortune of these adventurers for righteousness sake, their landing in Plymouth Bay and founding of the New England Commonwealth, naming of Boston Harbour from the Boston of the Old Country, which many of them had originally emanated from, it is not our province here to deal. We can but point to the wonderful ways of Providence and refer to the fact that these colonists from Old England were Joseph's branches running over the wall; and that their separation from their brethren had the ultimate effect, though perhaps long after, of bringing about a greater love for freedom of worship and a spirit of greater toleration one for the other, and also a more spiritual system of worship than perhaps might have been the case had the exiles peaceably submitted to the arbitrary exactions sought to be imposed upon them.

It must not be supposed that these Separatists came only from the Midland, Northern, or Eastern Counties. *The Pilgrim Fathers of New England* (R.T.S.) says:—"The first Church of Amsterdam . . . was composed of exiles who had come from almost all parts of England in search of freedom of worship. Dr. Hoop Scheffer, of the Mennonite College in that city, has given from the Puibocken, to which reference has already been made, a list of one hundred and eighteen marriages celebrated among these English Exiles between 1598 and 1617. The place of their previous domicile is always given, from which we find that they came from no fewer than twenty-nine English Counties, and in addition from the Welsh County of Caermarthen. Northumberland and Yorkshire are represented, as well as Sussex and Kent, Cornwall and Devon, along with Norfolk and Suffolk; the North and South Midlands, as well as Lancashire and Lincoln."

It has been frequently noted that the eastern side of England was ever foremost in the matter of Protestant Reformation. As it was in the sixteenth century under the Tudors, so it was in the

seventeenth under the Stuarts. While all the forty counties of England were more or less represented among the emigrants to Massachusetts, the shires of the eastern side contributed far more than all the rest. It is estimated that two-thirds of the American people came from these, one-sixth from Devon, Dorset, and Somerset, and the remaining one-sixth from the other parts of England. It is not, therefore, by accident that Boston in Lincolnshire gave its name to the chief city of New England and that the earliest counties of Massachusetts were called Norfolk, Suffolk, and Essex.

According to our view, these must all have been of the tribe of Manasseh, and are alluded to in Isaiah xlix. 20: "The Children which thou (Ephraim-Israel) shalt have after *thou hast lost the other*" (Manasseh). This Manasseh was to become a great people (Gen. xlix. 19)—that is, a people or *republic* separated from the nation of Ephraim-Israel, and to become great after its separation.

The history of the past reveals that they came from every county, shows how hopelessly mixed the tribes became during their wanderings, and that it is impossible as yet to discriminate where any special tribe is located.

We can, however, trust that the future will lead to such a selection when the inscrutable purposes of God will bring about a literal "bone coming to his bone and flesh to his flesh." For this seems to be foretold in Gen. xlix., as also in the tribal allotment in Ezek. xlviii. We must remember that on the return even after the Babylonian captivity both Ezra ii. 59-62 and Neh. vii, 61-65 reveal that many genealogies were lost then, and it was predicted that one day there should stand up one with the Urim and Thummim to allocate each individual his tribe.

At present all we know is that God's foreknowledge is perfect. His Holy Spirit has revealed certain qualifications and characteristics, and that these are in existence so far as they must be at the present time; the rest will develop as time goes on. Modern European nations even must be the old nations of the Bible with simply new names; these are veiled until the time of restoration comes about.

Thus, then, was the eating of the little book sweet as honey to the mouth, but the digesting of the same has brought about a great bitterness to the belly. Instead of "bowels of mercy," compassion, love, peace, and joy in the Holy Ghost, its first operation was to excite all the evil propensities of man's wicked heart: envy, strife, maliciousness and all uncharitableness, whilst yet men flattered themselves they were acting conscientiously. No doubt the fear of anything like Roman ritual or ceremony on the one hand and the conservation of what others thought to be necessary caused all the

trouble, but the fact is as stated: it was not the Word of God but man's corrupt reading of it which wrought the mischief.

"And he said unto me, thou must prophesy again before many peoples and nations and tongues and Kings."

The word prophesy here used has been critically dealt with by Elliot in his *Horæ Apocalypticæ*, and is there demonstrated to mean "to preach the Gospel as an Ambassador of Christ." The command had been originally given by our Lord to His disciples: "Go ye into all the world and preach the Gospel to every creature." This had been most effectually carried by the early Church, who, we assert, were originally Hebrews, but after that Christianity had by their means overcome paganism and was adopted by the civilised nations of the world, we find preaching was principally confined to Bishops, as early as Augustine of Hippo's days. After the Gothic invasions and Arianism had settled even where orthodox Christianity prevailed, we find a diminution of Scripture lessons, and in their place, in time, *legends of the saints* took the place of Scripture Exposition. Then, owing to the intermixture of races and the change of languages taking place, Latin became the enforced and only language for Christian worship; the *Psalms*, the chief Scripture lessons now remaining, were *chanted* by the Priests instead of being read by the people. Thus, owing to mutations of language, preaching became more and more rare. Now darkening superstitions crept in, the reading of certain *Homilies* translated by the Bishops, or some other learned fathers, were enjoined in lieu of sermons, until no Presbyter might preach without a license expressly granted by his bishop. At last, in the 6th General Council, A.D. 691, it was enacted as a Canon of the Trullan Council, that Bishops on controversial subjects "should take care to broach no opinion *diverse* from what was received as *orthodox*, or from the divine tradition of the fathers." This was how matters stood in Western Christendom.

But we must here draw attention to the exception, the British or Celtic, Irish or Culdee Churches were independent of these later Councils or customs. In fact, we find that the Missionaries issuing from Iona and the North of Ireland went throughout a great part of Europe preaching the Gospel. (See Montalembert's *Monks of the West*; also *Covenant People*, July, 1908, "Britain First in the Conversion of the West"). But at last even in Britain the light became dim, though good King Alfred did what he could; and after him Archbishop Ælfric, A.D. 957, issued an order that each parish priest was to explain the Creed, the Lord's Prayer, and the Gospels to the people. Real preaching may be said to have been exceedingly rare until the latter end of Wicliffe's career, and yet God has never

left Himself without some witnesses amongst His people even in the darkest times.

What, then, was to awaken this dead slumber and restore again to God's people the power to preach the Gospel? We have seen the methods God pursued and the gradual enlightenment which took place at the Reformation, the little book eaten and digested brings forth life. So the command "Thou must resume, on the scale of nations, the function and work of Gospel-preaching." (Elliott's paraphrase.) Notice the command is given to that same one who was commanded to take the book and eat it up. This, we have seen, is Britain. Has any other nation ever received and accepted the command? Who else can be said to have acted out the drama as depicted in the chapter under consideration, even to the taking of the little book, and becoming henceforth "the Keeper of the Holy Writ?" Did any other Supreme Governor, on behalf of any other people, act out so graphically the picture here depicted as our Queen Elizabeth? Then consider this fact together with the results of the eating up of the little book, its bitter consequences, which must be weighed, with the effect produced by the book elsewhere: and then the climax, apparent to all, that the British and Anglo-Saxon race *par excellence* has become the World's Evangelisers.

WHEN WAS THIS PROPHESYING TO TAKE PLACE?

The question yet remains, When was Britain (or Israel) again to prophesy? This answer must be gathered from Isaiah lix. 21: lx. 1-2 with previous context. Here we have the salvation wrought by God Himself for His people in the islands, and the promise that "this is My COVENANT with them, saith the Lord, My Spirit which is upon thee and My Words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Arise, Shine, for thy light has come and the Glory of the Lord is risen upon thee, for behold the darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee, His glory shall be seen upon thee, and the Gentiles shall come to thy light and Kings to the brightness of thy rising."

Here, then, is the promise which constitutes Israel the Keeper of Holy Writ, its results, and also the time, *when darkness covers the earth and gross darkness the people*, as took place on the Continent at the time of the French Revolution and the commencement of the outpouring of the Vials upon Apostate Christendom, then Israel was to arise and God's glory to be seen upon her by the preaching of the Word.

Certainly there could have been no heart amongst the nation for preaching to others before that time, 1793. Prior to then, and ever since the time of Elizabeth, the nation was torn by the bitter strife of Sectarianism, just as portrayed by our blessed Lord as the effect of the preaching of the Gospel (Matt. x. 35, etc.) until men embrace it; but till then one effect was to make men generally rather to chose infidelity. This infidelity became rampant upon the Continent, but here in Britain God of His Infinite Mercy and Grace raised up for us Whitfield, the Wesleys, Grimshaw, Romaine, Rowlands, Berridge, Venn, Walker, Hervey, Fletcher, and others like-minded, who changed the aspect of irreligion, bribery, and corruption, into a zeal for God and an earnest anxiety to save souls. Then sprang up a kind of mutual interest in one's fellow creatures, an earnestness of devotion within every fraternity which blossomed out into the great Missionary Societies, British and Foreign Bible Societies, and kindred efforts, as well as Hospitals, Asylums, and the multifarious operations for the amelioration of suffering, not only at home, but abroad amongst all nations, undertaken first and foremost by Israel. And so Britain prophesied again to all nations and tongues throughout the whole world. True, coming events cast their shadows before as far back as Sir Walter Raleigh, who appears to have been the first to contribute £100 for the Gospel cause; then 1698 saw "The Society for Promoting Christian Knowledge," 1701 "The Society for the Propagation of the Gospel"; but these efforts were puny, they lacked life.

It was not until 1799 and onward which saw the flickering flame re-kindled and increased efforts put forth with energy and zeal. This was the very era of the grossest of darkness elsewhere, and let any sensible man ask himself, Why did God make an especial favour in respect to ourselves? Was it that our people deserved it? No one can read the history of 1700 to 1800 and say it was so. "Not for your sakes, O House of Israel . . . but for My Holy Name's sake." For "how should My Name be polluted among the heathen" unless God had formed this people for His praise, in order to perform His oath unto Abraham: "In thee and in thy seed shall all the nations of the earth be blessed."

Now notice the date of the era of Missions is exactly the "seven times" which ends Israel's term of punishment. Israel went into captivity in B.C. 721, add 7×360 years, or 2,520 on to this brings us to the very year A.D. 1799. Is this a coincidence merely? The *Times of the Gentiles* are admitted by all commentators to run out 2520 years, or seven times after Nebuchadnezzar came to the throne of Babylon; this will see the restoration of the Kingdom of God over ISRAEL AND JUDAH in Palestine, whether considered in lunar,

prophetical, or solar years, must be according to its commencement, progressive or final stage with Judah. In the meantime ISRAEL has to prepare herself to become THE RIGHTEOUS NATION WHICH KEEPETH THE TRUTH (Isa. xxvi. 2). The bride is to make herself ready for her Lord (Rev. xix. 7).

This she does by preaching the Gospel. "By their fruits ye shall know them" (Isa. lxi. 9).

CHAPTER XIII.

REVELATION XI. I.

"*And there was given unto one a reed like unto a rod.*"—The division between these two chapters seems arbitrary or "unfortunate," as Elliott tells us. What is this reed like unto a rod? To find this out we must decide first what is the rod. It has been stated of Israel, "And I will cause you to pass under the rod and I will bring you into the bond of the covenant, and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel" (Ezek. xx. 37, 38.) Again, "Hear ye the rod, and who hath appointed it" (Micah vi. 9). Then, "Feed thy people with thy rod, the flock of thine inheritance" (Micah vii. 14). This rod, or rule, we take to be the Holy Scriptures, which as a "rod of iron," not flexible, not easily bent, nor broken, acts as a correction. In fact, the Word will judge us not only at the last day, but also from the very moment we hear of it. It is both a fire and a hammer. It will consume sin within us and also break in pieces the heart of rock. But the reed (*Heb.*, *Kaneh*, whence our word canon, signifying a rule, is derived) we assume to refer to the Thirty-nine Articles of the Church of England, acknowledged by some law-breakers as "the forty stripes save one." Bishop Wordsworth tells us that it is the REED which speaks, that the original words are *ἐδόθη μοι καλάμος λέγων*, "A reed was given me saying." Now it is a fact that every clergyman of the Church of England before he can be ordained has the Thirty-nine Articles presented to him (having previously been taught their meaning), and is made to subscribe to them on oath that he will abide by them; this is done also whenever a clergyman is presented with a license, and he himself

has to read them publicly before his congregation on the first Sunday of his taking over his cure, the churchwardens, or others officiating for them, signing to his having done so. By these Articles and the Word of God he will be judged. Hence the reed like unto a rod. Now, it is an admitted fact that the Church of England is the Church of the Nation (conforming or non-conforming members), and what is more, these Articles were generally accepted by all Christians of our nation as almost perfect in their definitions, simply with the exception to the Articles xxxii. and xxxvi., which imply that there are three orders in the Christian ministry, though these need not be regarded by every Christian as necessary unless the same can be proved from Scripture as necessary to salvation.

THE MEASUREMENT OF THE TEMPLE.

“*And the angel stood, saying.*” The Revised Version omits “and the angel stood,” places “saying” in the margin, and has “and one said” in the text. Bishop Wordsworth, as we have seen, says: “Properly speaking the Reed itself gives the command. The original words are, *A reed was given me saying, Rise, and measure the Sanctuary.* The reed speaks, It is inspired, The Spirit is in it. It is the Word of God. And it measures the Church; the Canon of Scripture is the Rule of Faith.” This agrees very much with what we believe, the reed being like unto the rod. “*Rise and Measure the Temple of God and the Altar, and them that worship therein. But the court that is without (i.e., without the Temple: R.V.) leave out, and measure it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty-and-two months.*”

The meaning may be gathered from Zechariah ii., where a somewhat similar command is given, and is a continuation of chapter i. 18-21, which in the Hebrew text commences the second chapter. This gives us the method whereby God would carry out His purposes of comforting Zion and yet choosing Jerusalem, so that the cities thereof through prosperity should eventually spread abroad. Chapter i. 17. The four horns are the four world powers which have succeeded in scattering Judah, Israel, and Jerusalem. The four carpenters (or workmen) are the perfect means God would employ to overcome the four world powers, such as (1) Medes (Isa. xiii. 17), or “My sanctified ones,” “My mighty ones,” “them that rejoice in My highness” (Isa. xiii. 3), who were then in the cities of the Medes and therefore assumed to be Medes, whereas they were Israelites of the Northern Kingdom—against Babylon. (2) Then the Gauls, Israelites of the pre-captivity, conquered Rome in B.C. 390. (3) The Goths, Israelites of the post-captivity, destroyed Rome in A.D. 410. And (4) The Battle of Waterloo in A.D. 1815. All these, we contend,

were of the Hebrew race, of whom it is said : "*Thou art my Battleaxe and weapons of war, for with thee will I break in pieces the nations, and with thee will I break in pieces the Kingdoms,*" etc. (Jer. li. 20). The measuring of Jerusalem evidently points to a time of great glory, perfect security, and intense joy from the Presence of Jesus in the midst of her (Zech. ii. 5, 8, 10), and after they have delivered themselves out of the Babylon condition (the Roman Apostacy). This "Jerusalem" and "Zion" we have reason to believe to refer to Israel, the same as in Isaiah xl. 9; for there certainly it cannot mean that Judah is to lift up her voice "to the cities of Judah." In Zechariah ii. 12 Judah is mentioned with the literal city of Jerusalem, *i.e.*, at the return of Israel and Judah together; this latter is afterwards, when Judah returns to God.

In Revelation xi. 1-2 "the Temple of God" is put in contrast with the "holy city." This Temple of God is Israel now being reconstituted in these islands, and being manifested by her righteousness in Christ her Saviour. The Jews of old boasted, "The Temple of the Lord," "the Temple of the Lord," "the Temple of the Lord are these" (Jer. vii. 4) and had despised their brethren of Israel, but the Lord had told them that He would be *a little Sanctuary* to them (these cast-off Israelites) in the countries where they should come (Ezek. xi. 15-16). And we have this word *vaos* equivalent to *ἁγίασμα* transferred from Judah to Israel in the Isles of the West, God's SANCTUARY now. Thus God confers upon Britain by grace the privilege of becoming *the Righteous Nation which keepeth the Truth* (Isa. xxvi. 2).

The Thirty-Nine Articles of the Church of England were the production of the Nation 1563-1571 and were not even challenged by the Puritan party, so also the English Liturgy at the first; and we may claim for them the rule or Canon whereby the religion of the Nation was gauged. We are the only Nation with this national canon established by law, and it is absolutely opposed to the decrees of the Council of Trent, which was forced (about the same time, 1564) upon the Continental Nations who compose "the Court that is without." This marks Israel as a separate people, "and dwelling alone" in her Protestant character, though other Northern Nations partook of a political protestantism, not spiritual.

WHAT IS THIS TEMPLE ?

St. Paul writes to the Church of God which is at Corinth, as sanctified in Christ Jesus called "Saints," this word signifies "set apart," and constantly in the Psalms "the congregation of the Saints," "the praise of all His Saints, *even of the children of Israel a people near unto Him*" (Ps. cxlviii. 14), of whom it was foretold,

"Yea, He loved the people ; all His SAINTS are in Thy hand : and they sat down at Thy feet, every one shall receive of Thy words" (Deut. xxxiii. 3). This chapter ends with "Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency ; and thine enemies shall be found *subdued* unto thee, and thou shalt tread upon their high places." "Israel dwelling alone in safety" (xxxiii. 28, 29). Thus set apart, thus "saved in the Lord," whilst all other nations are brought under judgment (Isa. xxvi.), they "are His saints." The word "church" means *Congregation* or *Assembly*, and is always applied to Israel in the Old Testament, a word having reference to Israel inclusive of all who take hold of God's covenant (Isa. lvi. 1-8), and in New Testament times of "all who call upon the name of the Lord Jesus" (1 Cor. i. 2), but remembering that "they bear not the root" (Israel), "but the root thee" (Rom. xi. 18). So that Israel is not cast off, but is without doubt the true Church. To these in Corinth, *where some Israelites had settled*, the Apostle says (1 Cor. x. 1-4): "*Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all baptised unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock which followed them, and that Rock was Christ.*" Could these words be applied to any other people than Hebrews ? And what does he say of these same Hebrews (1 Cor. iii. 16), "Know ye not that ye are the Temple *vaós* of God, and that the Spirit of God dwelleth in you." . . . "For the Temple of God is holy, which temple ye are" (1 Cor. vi. 19). "What know ye not that your body is the Temple *vaós* of the Holy Ghost" (2 Cor. vi. 11, 16, 18). "O ye Corinthians" . . . "ye are the Temple of the living God ; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be My people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Can anything be more emphatic ? How can these expressions be spiritualised ? By what possible means can they be made to apply to Gentiles if these Gentiles are not Israelites ? They certainly did apply to Israel now become Gentiles by alienation from the land of Palestine, and from the law of circumcision ; but this is what Ephraim-Israel was to be (Hosea ix. 3, 17 ; Isa. l. 1).

The Epistle, known as to the Ephesians, though probably to all the saints and faithful of the Churches in Asia Minor, after dwelling upon their predestination and redemption, quickened together with

Christ (see Isa. xxvi. 19), being saved by grace through faith, not of yourself but by the gift of God, tells them they are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, built upon Jesus Christ, "*in whom all the building fitly framed together groweth unto an holy Temple in the Lord in whom ye also are builded together for an habitation of God through the Spirit.*"

"The true people of God in all the World are 'the Temple of the living God'" (Bishop McIlvaine: "The True Temple").

But this agrees with James i. 1, 16-18. Writing to the TWELVE TRIBES in the dispersion, he tells them: "*Do not err, my beloved brethren, every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning*"; and therefore His promises are "Yea and Amen in Christ Jesus" to the people of the Covenant (2 Cor. i. 20; 1 Cor. x. 1-4), and so, "Of His own Will begat He us with the Word of Truth that we should be a kind of first-fruits of His creatures." How by any process of subterfuge or spiritualising man can take away the Truth from the Word of God and apply these words to any but the natural seed of Abraham now brought into the New Covenant (Heb. viii. 8-10) is beyond our comprehension. This again is confirmed (by 1 Peter i. 1-5; ii. 9-10) where the election is positively stated to be Israel in the dispersion, unto whom all the Epistles are addressed; "*Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ,*"—"BEGOTTEN AGAIN unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away," reserved in heaven for you, and therefore sure. This inheritance is said to be, YE ARE A CHOSEN GENERATION (race), A ROYAL PRIESTHOOD, AN HOLY NATION, A PECULIAR PEOPLE, promised to them (in Exodus xix. 5-6), "*that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light.*" Then follow the very words (used by Hosea i. 6-10; ii. 23) constituting Ephraim-Israel THE CHILDREN OF THE LIVING GOD, "built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ," (1 Peter ii. 5).

Here, then, is God's Sanctuary, His Temple, the people among whom God has promised to dwell.

THE SANCTUARY AND ITS PRECINCTS.

The late Bishop Ellicott in his interpretation of this expression "Measure the Temple," says: "The Temple proper is secured. The measuring signifies its protection from profanity, the outer Court given to the Gentiles indicates that practical heathenism and corruption have invaded the Church; against corruptions and profanity,

witnesses, who draw their strength from Divine help, are raised up to protest. Their power is great, though their witness is disregarded; for their witness outlasts their life, and their words avenge themselves on their adversaries, rejected reformation reappears as revolution. The vision, therefore, declares that whatever corruptions invade the Church, the kernel of the Church will never be destroyed, but out of it will arise those who will be true to the Master's commission, and whose words will never be void of power."

The word here used for the Temple is *vaos*, the same as that used in Luke i. 9, and signifies the building containing the Holy Place and the Holy of Holies, *i.e.*, "The Sanctuary." The word Temple *ἱερον*, *hieron*, where our Blessed Lord taught, is the Court without these holy buildings, called the Court of Israel and the Court of Women, and outside the enclosure "The Court of the Gentiles."

The question now arises, did St. John see the material Temple with its surroundings, or did he only see a vision representing that which that earthly Temple symbolised? It must not be forgotten that the Temple at Jerusalem had been destroyed more than 20 years before John was at Patmos and wrote the Book of Revelation. It could not, therefore, have been the material building. Then the vision refers to a time subsequent to the events related in chapter x., and therefore points to events after the Reformation had taken effect. Then what did this Temple and its Courts signify? Evidently by the explanation given above by Dr. Ellicott we shall not be wrong in saying that the whole structure is meant to represent Christendom or the professing Christian Church then existent; this would be comprised in modern Europe, with western parts of Asia Minor, the north coast of Africa, and including the British Islands, Norway and Sweden, and Western Russia. In the Apostle's Vision these are all represented as an expanse of territory lying within the plan of Vision, the *hieron* placed upon it. In the North and toward the West of this enclosure lies the *vaos*, or Sanctuary. The portion other than the *vaos*, the ALTAR and the *Worshippers therein*, is called "the Court which is without."

In Edersheim's "*Temple: its Ministry and Services*," p. 23, will be seen a plan of the Temple in the time of our Lord. Considering that the arrangement of the Sanctuary and its Courts was a direct revelation from God, as we find actually stated (1 Chron. xxviii. 11, 12), this arrangement would never have been departed from, and was in itself a type of the things which were then yet to come. With these thoughts enforced upon one's mind, we placed the plan twice enlarged over the map of Europe, so as just to include the Holy City (Jerusalem) within the rectangle. We tried this both on the map drawn on Mercator's system and also on the ordinary atlas. The

southern wall in the one case we placed on the 30th parallel of latitude, with its eastern point on the 36th parallel of longitude, this so as to include the city of Jerusalem within the area and also to embrace the North African Churches of Christendom which were in existence before the Apostacies matured. The eastern side of the plan was carried up so as to leave Moscow on the very border, but outside. We were actuated to this by the persuasion that the Temple (sanctuary) itself was to be preserved from some great catastrophe; whereas the Court without was given over to the depredations which came upon the Gentiles during the time of the vials of God's wrath being poured out upon the Apostate Christendom. It will be seen from the two plans which are herein shown, how by pivoting the S.E. corner on the 36th degree East long, where it meets the 30th degree North latitude, and thus including without the rectangle the churches of Alexandria and North Africa and being guided by having Jerusalem just within and Moscow just without, the sanctuary (or most holy place and holy place) comes right upon the British Islands.

It may be interesting to some of our readers to know that the scale we used upon which the Temple rectangle was drawn was $\frac{1}{1,440}$ th and the scale upon which the map of Europe was based was $\frac{1}{23,040,000}$ th. Now, dividing these we have as a result that the true area of the Temple precincts is to the true rectangle comprising the area gauged in our map of Europe as $\frac{1}{16,000}$ th. These results we arrived at nearly 30 years ago, and now put them forth for what they are worth.

A few days ago we consulted Mr. J. Houghton Spencer, who very kindly drew for us the diagrams here shown upon the scale submitted, and he says: "Thank you for the explanation of the 16,000. It is very curious that you should be able to show the connection between these groups of figures 1,440, 16,000, and 23,040,000 . . . there may be some cabalistic identity underlying them."

We must refer our readers to these wonderful numbers, which are certainly hinted at in the 144,000 sealed ones, and the contrasted 1,600 furlongs, both in the same chapter (xiv.) of the book of Revelation; and call attention also to the fact that this 144, leaving out the cyphers, multiplied into the 16, also leaving out the cyphers

$$\therefore 144 \times 16 = 2304.$$

The one number 12×12 , composed of the significant number of the Trinity, multiplied into the number of the earthly four cardinal points and the other number 4×4 merely a mundane or worldly element without any divinity therein whatever. Surely the contexts surrounding these numbers reveal their own tale!

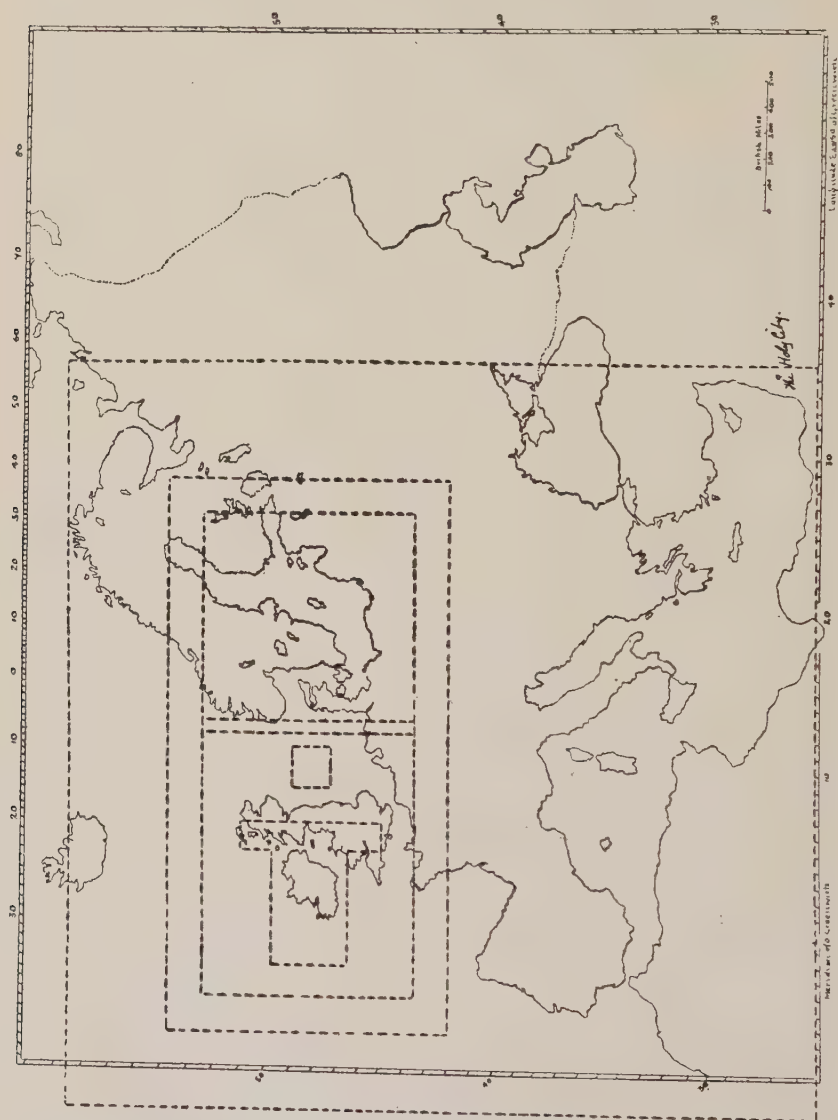
The Author is aware that 960 ft. is not the precise length of each side of Walls of Temple, but it is near enough to convey the figure intended, and a few feet more or less would not materially interfere with the interpretations.

This figure represents the Temple of Herod at the time of our Lord, assuming it a square of 960 ft. each side. This plan, doubled, was placed on the Map of Edersheim's Europe so as to include all Christendom.



This diagram is formed by placing the line of the South Wall of the Temple Area with its S.E. corner on Latitude 30° North and Longitude 36° East and passing through a point 12 East Longitude. This is seen to include the Holy City (Jerusalem) within the Area, whereas Moscow comes just outside.

This diagram is formed by placing South Wall of Temple Area on a parallel with the 30th degree of North Latitude, and fixing the S.E. corner on the 36th degree of East Longitude so as to include the Holy City (Jerusalem) within the margin. It will be noticed that Moscow just comes outside the inscribed area.



It was then found that the assumed plan of the Temple was $\frac{1}{1440}$ th of the whole Temple Court: the plan of Europe was found to be $\frac{1}{2304000}$ th of Europe and parts of Africa and Asia comprised. It was then ascertained that the Temple area was $\frac{1}{100000}$ th of areas included.

We here append Mr. J. Houghton Spencer's remarks :—"I have now the pleasure of forwarding with your map of Europe two tracings from it, showing, in heavy dotted lines, the Temple area, etc. One is based upon a line drawn through the points of intersection of the meridian of Greenwich and the 36th E. meridian with the 30th parallel of N. latitude ; the other upon a line drawn through the points where the 12th and 36th E. meridians intersect the same parallel. In both cases the angle of the square rests upon the latter point. In the second case the line of the square coincides with one of the marginal lines of the map and the 12th meridian is about central in the side of the square." . . . "In both tracings TARA seems to fall within the Naos, which, in the light of Revelation xi. 19, is significant." Tara is supposed to have buried therein the Ark of the Covenant?

Now notice how this NAOS is on the British Isles alone. The idea may seem fanciful to many of our readers, but so is every new idea which seems startling, and remember this idea has been maturing in our mind for close on 30 years, and prompted first the writing of this interpretation of Israel in the Book of Revelation. Compare what is said to the Missionary Church of Philadelphia (which Church are we !) Rev. iii. 10-12 ; xi. 1, 19 ; xv. 8 ; and of the Temple (or NAOS) of God.

If this view is right (and we submit it with the utmost sense of humility), then the British Islands contain the only Church which, being measured, is not found wanting ; she contains God's Witnesses, contains the two olive trees, and has the two candlesticks.

The "worshippers thereat" are the worshippers at that ALTAR, Christ alone. These are symbolised as contained within the precincts known as the Court of the Priests, the Court of Israel, and the Court of Women or weak ones. These seem to include the people nearest to the British Islands, Brittany, Belgium, Holland, Denmark, Norway, Sweden, Saxony, and Northern Germany. But since the terms of measurement state "*the worshippers thereat*," we must incline to confine the protection afforded solely to true Protestants.

As Ellicott says :—"The gist of the measurement is the preservation of the true invisible Church, the Church within the Church ; and everything necessary to the worship—Temple, Altar, Worshippers—are all reserved."

Or in our view, British-Israel and those who throw in their interests with Israel and Israel's God.

This seems to be a somewhat similar Providence to that which attended the 12,000 out of every tribe of the Children of Israel (Rev. vii.) whilst passing through the Roman earth into the Isles of the West. That sealing preserved them from the destruction which overtook Rome Pagan. This, then, points to some great disaster

which was to come upon Rome Papal, or so-called Christendom, including all who were not measured for preservation. God's Temple alone should be secure.

This we take to be the action brought about by the pouring out of the vials which are the burthen of Revelation xvi. as far as the first six of them is concerned. We are still under the sixth vial, which sees the passing away of the Turkish Woe with "a great earthquake" (Rev. xi. 13), which must not be confounded with that in Revelation xvi. 18, which latter is under the seventh vial, and has to do with the THIRD WOE (Rev. xi. 15-19), when the Kingdoms of this World shall become the Kingdoms of our Lord and of His Christ and He shall reign for ever and ever.

The reason for the preservation of Israel (Britain) is that when God's judgments are in the earth (*áretz*) the inhabitants of the world (*tabeel*) may learn righteousness (Isa. xxvi. 9).

When God's judgments were being poured out upon Europe, our Christianity asserted itself. It was then that the great Missionary Societies originated, it was then that the faithful in Israel were given to much prayer for the advancement of Christ's Kingdom, and the British and Foreign Bible Society and kindred societies began to draw Christians together at home to unite in sending God's righteousness into the heathen world.

The text of Isaiah xxvi. 9 is most clear, a different word being used to define the limit of God's judgment to the "*áretz*," whilst the "*tabeel*" is to learn God's wonderful righteousness in thus dealing with the wicked, whilst He spares His people Israel according to His promise. (Isa. xlii. 7-12 : xlv. 6-9.)

The Vials began at the era of the French revolution 1789-1793 at which time Israel was turning to the Lord. We see how exactly the prophecy adapts itself to what actually took place in Rev. x. 11 : "Thou must prophesy again before many peoples and nations and tongues and kings." It was impossible to prophesy unless training for the ministry had taken effect. This was the GREAT EVANGELICAL REVIVAL—Whitfield and onward to Simeon.

Now consider well Isaiah xxvi. 8 : "Yea, in the way of THY judgments, have we waited for THEE ; the desire of our soul is to THY name, and to the remembrance of THEE. With my soul have I desired THEE in the night ; yea, with my spirit within me will I seek THEE early." Israel's term of punishment, *her* seven times, *i.e.*, 2,520 years, B.C. 721 until A.D. 1,799 are completed. And then goes forth the Command of the Lord :

RISE, AND MEASURE THE TEMPLE OF GOD.

Note :—

$$\frac{2,304,000}{1,440} = 16,000.$$

This coincidence of numbers is remarkable. "A reed like unto a rod" and the 1,600 furlongs suggest a series of lineal measures most suitable for the purpose of earth measurement.

[Regarding the rod as $5\frac{1}{2}$ yards long, the furlong is 220 yards or 40 rods, 8 of which furlongs equal 1 mile.]

The number 144(000), a multiple of twelve, is the number of thousand of those redeemed *from* the earth, a heavenly company, while the measures rod and furlong are essentially *of* the earth earthly, as the following derivation of the words, upon the authority of Lord Avebury, will show.

The furlong or "furrow-long" of 220 yards is the distance which a team of oxen can plough conveniently without stopping to rest.

They were driven with a goad or rod $5\frac{1}{2}$ yards in length, which was also used as a measure, hence the terms "rod," "pole," or "perch." The furlong is 40 rods lineal, and if a width of 4 rods be given to it, contains 1 acre, the quantity of land which a team of oxen was expected to plough in a day

The chain for measuring land is 4 rods long (22 yards), so that an acre may be expressed in chains as 10 in length (a furlong) and 1 in breadth : and 1,600 furlongs reduced to chains would be

$$1,600 \times 10 = 16,000 \text{ chains.}$$

J. HOUGHTON SPENCER.

CHAPTER XIV.

THE PORTION APPOINTED FOR DESTRUCTION.

REVELATION XI. 2. "The Court that is without [the Temple] *cast out*, for it is given to the Gentiles and the Holy City shall they tread under foot forty and two months." The Temple *Sanctuary*, we have seen, is measured by its own Standard, which by the Grace of God has been appropriated by the Nation and is in strict conformity with the Divine Canon, "the reed like unto the rod," and *speaks* with no uncertain voice in the Thirty-nine Articles and the Book of Common Prayer. This, built upon God's Holy Word, will condemn all erroneous teaching and reprove every tendency towards false doctrine. We, as a Nation, are learning righteousness, the blessings of

God have come upon us and are overtaking us. (Deuteronomy xxviii. 1-14.) It is not our desert, but God's wonderful forbearing love, and because that Abraham obeyed my voice. (Gen. xviii. 18-19; xxii. 15-18.)

But what about the other Nations? These are cast out of the Sanctuary: he who daringly presumed to sit in the temple of God, showing himself that *he* is God and was to be worshipped, with all his followers is *cast out*, adjudged by the books being opened and the judgment sitting, Daniel vii. 10-26, the result of Revelation x. 2, 9-11. Notice that until this event Christendom had no power of discernment between the true and the false, the book being closed, the Apostacy reared its head and prevailed over the Saints of God for a time and times and half a time or $360 + 2 \times 360 + \frac{1}{2} 360 = 360 + 720 + 180 \text{ years} = 1260 \text{ years}$. Our date for the French Revolution 1793 which broke the power of the Papacy with 1260 years taken from it lands us at A.D. 533, when it will be seen that the Conquest of Italy united again the Eastern and Western legs of the image, and confirmed the autocratic power of the Papacy. The Justinian Code of laws *confirmed and enlarged the privileges of the Clergy*. (Gibbon: ch. xlvii.) "The canons of former councils, and the edicts of former Emperors, in favour of the Romish Church, are turned into **STANDING LAWS OF THE EMPIRE**."

So many things rush into our mind as we are writing these words that it is impossible to state them all. But here is a definite area given over to destruction; this area is that portion that had hitherto set itself up as the Temple of God, but was, now the little book was open, proved to be **CAST OUT** ἐκβαλε ἔξω, whereas despised Protestant Britain was preserved. The era of this judgment, commencing with the vials (Rev. xvi.), was begun with the French Revolution, when the Roman Church in France was so great a sufferer and eventually all the Kingdoms upon whom was "the mark of the Beast," Babylon the Great has begun to fall. The proscribed region for destruction is *the Court without*, or all that part of Europe, or Christendom, not included within the NAOS. In fact, wherever Napoleon, "the Scourge of God," was led to direct his steps, even to Egypt and Palestine and just within sight of Moscow.

The only country not given over to depredation is Britain, the true Temple. Britain alone was permitted to be the conquering Power, she was the only one preserved. Britain henceforth, then, is no more a Gentile Power, for she does not belong to that region "the Court without" which is given over to the Gentiles. Both Eastern and Western Rome, *i.e.*, Turkey and Rome, are within the court without, and they have trodden under foot the Holy City forty and two months.

In our view the eleventh chapter completes the whole drama to the end of the dispensation, the Seventh Trumpet does not sound until the end of the chapter, and before this "the mystery of God" will be finished. The vials appear to us to be the consummation of the Sixth Trumpet, since the Seventh Trumpet is also designated "the last trump." If this reasoning is correct, we may surely expect to find allusion in this chapter to the French Revolution. The last vial, and the last trump, end the dispensation with "It is done." Great Babylon comes into remembrance before God, and the kingdoms of this world are handed over to the Lord Jesus Christ and He reigns for ever and ever.

It is usual in all prophecy to foretell, the end first, and then, returning to the commencement of the vision, go along the path or vista and gather up the side scenery making up the interval, until the end is again reached. It is this which characterises the first verse, which states the preservation of Israel notwithstanding that the Holy City itself has been in the hands of the World power. Having pointed out this fact that Jerusalem which we know is in the hands of *the Beast that ariseth out of the bottomless pit*" (Rev. ix. 2-11 ; xi. 7), the prophecy goes on to say that the *true temple* NAOS is not there, but among Israel who are in the Isles of the West, and this is represented by figure as we have seen, and as pre-figured in the eternal purpose and foreknowledge of God.

WHERE ARE THE WITNESSES ?

"*And I will give power unto MY two witnesses and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth.*" Note this period corresponds with the forty and two months, and runs probably synchronously with it. There can be no doubt as to who it is that says "and I will give," it is Jesus Himself who is the ANGEL in chapter x. 1. "*My two Witnesses*" should be Israel and Judah, but the Jew as we know him to-day under the law has scarcely been in the position to prophesy, or to hurt, nor to devour their Enemies, "fire proceeding out of their mouth." And yet let us remember, "he is not a Jew who is one outwardly." Romans ii. 28; Revelation ii. 9 : iii. 9, clearly assert that the Jews we see are not to be reckoned as the only descendants of the tribe of Judah, and Revelation vii. 5 shows Judah is amongst the tribes of the Israel sealed for preservation on a former occasion. Even so now, many of Judah are said to be walking to the House of Israel (Jer. iii. 18), and this portion of Judah returns with Israel, and is not in Jerusalem at the time of its final overthrow (Zech. xiv.). The Judah in unbelief, the Jew we see and who will not come to Christ will be

fighting then against Jerusalem (Zech. xiv. 14), when Jerusalem becomes the possession of Israel. (Zech. xii.) Notice here again the same order of foretelling the end first.

"A REMARKABLE MOVEMENT

is going on among the Jews in Germany and Austria. The Jewish paper, *To-Day*, published in Warsaw, declared in a recent issue that the Jews are being Christianised at a pace which threatens to annihilate them as a separate people. It is growing at such a pace that no less than 'the death of the whole Jewish nation is to be feared.' Naturally it is in the large cities, such as Berlin, Frankfort, Hamburg, Vienna, Prague, that this movement is most evident, and in them, according to *To-Day*, whole families, and those the best in Jewry, are being baptised publicly. Recently a relative of one famous Rabbi was thus baptised with his family, and a grandson of another. In short, the Jewish organ says that the movement is assuming colossal proportions, and embraces all classes of society. The writer says it is not to mercenary motives, or political pressure, but to religious feelings." *Ashore and Afloat*, January, 1911.—We have quoted this here as it will be seen later on we accept a dual interpretation and because Jeremiah xvi. 16 leads us to expect a great movement amongst the Jews on the Continent shortly, which will compel them to "Come out of her, my people."

This will culminate in there being two portions of Judah, one Christian and with Israel, the other still under the law and in Palestine at the time, as the end draws nigh. A somewhat similar case occurs in Zechariah iv., where we have the TWO OLIVE TREES, whereas only Judah is apparently bearing the light in Jerusalem at that time (Zech. iv. 2.). A CANDLESTICK still, because there were Israelites of the tribe of Benjamin who returned with Judah from Babylon and a smattering from other tribes—*e.g.*, Luke ii. 36—and others, not necessarily in Judea, witnessing for God (Acts xxvi. 7) and designated as "devout Jews out of every nation under heaven" (Acts ii. 5) and called by St. Peter "Ye men of Israel," verse 22, there are therefore two olive trees. Allowing then for this, and also that the two witnesses here in Revelation xi. 3-4, have to do with both Israel and Judah, we yet think that during the 1260 days (or years) the witnessing power belongs to the two Churches which we find in the British Isles. These two *Churches, had we space to inquire into, are the British and the Anglican Churches, composed

* Instructions given to the Revisers of the Bishop's Bible, etc., in 1604-1611 was that ecclesiastical words were to be preserved. For instance the word "Church" was not to be translated "congregation."—*Daily Telegraph*, January, 19th, 1911.

of the two nationalities, British and Anglo-Saxon, yet both belonging to the one race, Israel. (For the history of each we refer to *THE COVENANT PEOPLE*, Vol. xiii. and xiv.)

The British Church always protested against Roman pride and arrogance. The Anglican Church protested also against Rome's supremacy. God never left Himself without some noble souls in both communions who bore witness against Romish doctrine. The British and Anglican were one up to A.D. 664, and both denounced the imagery and false teaching of that Church which had implanted itself unasked in Kent under Augustine the Monk, like a parasite crawling into the shell of the earlier establishment, and even then represented by *Luidhart* in the ancient British foundation called ST. MARTIN at Canterbury. However, this intruder existed only until A.D. 653; after an effort of barely 56 years it died of inanition.

What Rome, however, could not do by one of her own Latin race was effected by an Anglo-Saxon, Wilfrith, who had personally gone to Rome and learnt her methods. This resulted at the Council of Whitby, A.D. 664, in separation, when through Wilfrith's influence the British Bishops, refusing to listen to the dictates of Romish dogma, were compelled to resign their sees and leave the Anglican Church to find its own bishops. It was not until A.D. 668 that the Anglican body, now separate from the British, and yet independent of Rome, became thoroughly organised under Theodore of Tarsus, the first rightly selected Bishop of Canterbury. Again, Eastern teaching prevailed, rather than Western, in the Anglican Church, and this time from the home of St. Paul in Asia Minor.

Both Churches have always witnessed against Rome either as to her dogma or as to her presumption: and these are "the two olive trees and the two candlesticks standing before the God of the Earth." The OLIVE TREE can be no other than the House of Israel (Rom. xi. 17; Jer. xi. 16); though the wild branch of Rome is permitted to be grafted on to it for a time. The *two* olive trees and the *two* candlesticks denote this division, and their being clothed in sackcloth denotes their sorrow that their protestations are not received.

And if any should object that the Albigenses and the Waldenses are the two olive trees and the two candlesticks, let them remember that although God left Himself not without a witness also on the Continent of Europe, and these probably rifts and remnants of Israel left behind on her way journeying Westward, yet the prophecy here stated does not fit a community without might and without power, for

"If any man will hurt them fire proceedeth out of their mouth, and devoureth their enemies, and if any man will hurt them, he must in this manner be killed." These words imply perhaps a double meaning,

since they are followed by "*These have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them into blood, and to smite the Earth with all plagues as often as they will.*" This language carries us back to the ministries of Elijah and Elisha, which were real, but also typical. Here the vision is symbolic, and the words must be taken in a literal sense only where such can apply but metaphorically otherwise. They carry upon the face of them the fact that the witnesses have a power behind them beyond mere words. The characteristics are not merely a preaching or protesting faculty, but indicate that if the witnesses are assailed they will stand on the defensive, and if need be, are permitted to overcome their foes.

The individual communities, however zealous or pure in doctrine upon the Continent, have never been permitted to overcome materially the opposition of the Beast. There, at any rate, it was given to the Beast to overcome them (Dan vii. 25., Rev. xii. 17); whereas he only is permitted *to open his mouth in blasphemy against God, to blaspheme His name and His tabernacle and them that dwell in heaven* (Rev. xiii. 6). It is "given him to make war with the saints (in the earth) and to overcome them" (Rev. xiii. 7). Psalm xci. thus comes into force: "He that dwelleth in the secret place of the Most High shall dwell under the shadow of the Almighty." We might refer to the language used—"His tabernacle and them that dwell in heaven"—as carrying out the purpose of God." After this I will return and build again the TABERNACLE of David which is fallen down" (Acts xv. 16). It is a tabernacle during Israel's passage through Europe and whilst still ingathering into the islands. But the time now is REST. "The people which were left of the sword found grace in the Wilderness where I went for to cause him (Israel) to rest" (Jer. xxxi. 2). Arrived at the place where they shall move no more (2 Sam. vii. 10). "He that scattereth Israel will gather him and keep him as a shepherd doth his flock" (Jer. xxxi. 10) in the Islands, and now gathered they are no longer a tabernacle moving from place to place, but a Temple. And this Temple is yet to be seen that it was in Heaven. (Rev. xv. 5, xi. 9.) So secure are God's people. Praise the Lord.

Not only does all this remind us of the injunction "Touch not Mine anointed and do My prophets no harm," but also of the gracious promise: "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of Me, saith the Lord" (Isa. liv. 17).

THE AUTHORITY AND POWER OF THE WITNESSES.

The Growth of the Kingdom is assured elsewhere (Rev. xii. 5,

6), and takes effect from the time when "the Woman fled into the Wilderness where she hath a place prepared of God where they should feed her there (in the British Isles) a thousand two hundred and three score days." Before this it was the Man-child which was to rule all nations with a rod of iron upon whom the Roman power vented its rage. Precisely what took place at the Roman conquest of a portion of Britain, but thank God there were parts of the British Isles into which the Roman conqueror had never come, and into which the messengers of the glorious Gospel of the Grace of God had already penetrated. So "the Man-child was caught up to the throne of God." Where this throne of God is or was at that time can best be answered by reminding our readers that the throne of the Kingdom of the Lord is the Throne of God, and His Kingdom has always been upon Earth in even a small degree, for it is confirmed by oath that David should never want a man to sit upon the throne of the House of Israel for ever (Jer. xxxiii. 17). It is not our intention to prove this point here, we can but refer our readers to the following texts, which they must look out for themselves. Exodus xvii. 15 (marginal reading) Amalek's hand was against the throne of the Lord (Israel), confirmed in Psalm cxiv. 1, 2. This is before the giving of the law, and therefore unconditional. 2 Samuel vii. 10, 24, confirmed in Psalm lxxxix. 3, 37, "the sure mercies of David:" 2 Sam. xxiii. 5, 6: 1 Chron. xxviii. 5: xxix. 23: 2 Chron. ix. 8: Jer. xxxiii. 17. This throne, therefore, must be in existence, as also the nation of Israel could not cease to exist before Him for ever (Jer. xxxi. 36, 37). The dominion, *i.e.*, the throne, is Israel's. Notwithstanding their backsliding (2 Kings ix. 6) they are "the people of the Lord." So when Judah lost the Kingdom of God, this Kingdom was restored to Israel (Matt. xxi. 43,) because it could not pass into the hands of any other people (Dan. ii. 44). We must refer our readers to another source for information on this topic thoroughly worked out.*

To continue, the language of Revelation xi. 5-6 carries with it the fact that those to whom the Gospel is committed, to them is given the Keys of the Kingdom; they have power to shut Heaven (so to speak) that it rain not in the days of their ministration, by withholding the Word of God. This power to a limited extent is the privilege of all Christians individually whether in communities such as Albigenes, Paulicians, or Waldensians, or one by one, but herein it is curtailed, the enemy has the power to exterminate them out of the Roman earth, driving them (rifts and remnants) as Huguenots

* "The Kingdom of the Lord," by DOUGLAS A. ONSLOW, 1st Part. R. Banks and Son, 5, Racquet Court, Fleet Street, E.C.

or refugees into the only land of perfect religious freedom, where they may "serve God without fear in holiness and righteousness before Him all the days of their life." But our text gives the witnesses a defensive power, for although God's Word is likened to a fire (Jer. v. 14), or even "a hammer that breaketh the rock in pieces" (Jer. xxiii. 29), yet here is the preservation of the Witnesses *in the place of their own where they move no more* (2 Sam. vii. 10.), and if the children of wickedness dare to afflict them, "fire proceedeth out of their mouth and devoureth their enemies, and if any man will hurt them he must in this manner be killed." Surely the Spanish Armada suffered in consequence of their daring to assail God's "hidden ones," and as we read: the fire ships were sent in amongst them, as well as the fire from the mouths of the guns of England's small fleet, when scared and affrighted the remnant of that Great Enemy ran before the gale when God blew with His wind and dispersed the enemy. Truly "THOU breakest the ships of Tarshish with the East Wind" (Psalm xlviii. 4, 7). Tartessus (Tarshish) was in Spain, but since then there have been no more "ships of Tarshish" with her. England and afterwards Britain united (called Great Britain on the accession of James I.) became Tarshish by the greatness of her ships and the length of her voyages on the sea. (Isa. xlii. 6. 12; Ps. cvii. 2, 23, 24.); Then God gave us "the power over the waters to turn them into blood" by our struggle against the Dutch fleets, the constant wrestling of France singly and together with Spain upon the waters, closing with the battle of Trafalgar and the previous capture of the Danish fleet, lest Napoleon should seize it and turn it against ourselves. A veritable turning of the waters into blood. Could anything be more real or point more conclusively to the *status* given to us by the God of Israel in order that, possessing the command of the sea and the gate of our enemies, the gate of those who hate us, we should be in such a position that the fear of us, and the dread of us being upon all nations, Israel (Britain) should prophesy, or preach the Gospel, unto all nations before the end shall come? "To smite the earth with divers plagues as often as they will," seems to refer to the pouring out of the vials of God's wrath, which are said to issue out of the Temple. The great voice proceeds from the Temple NAOS (Rev. xvi. 1), and is the Word of God.

THE SMITING OF THE EARTH WITH PLAGUES.

"He shall smite the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked" (Is. xi. 4: 2 Thes. ii. 8). These words, we take it, find their fulfilment in the effect of the *Great Revival*, to which we have already alluded, in the middle and

towards the end of the eighteenth century ; starting with Whitfield, Wesley, etc., and terminating with Simeon, Venn, Wilberforce, and others. This movement originated the great societies which have for their object the declaration that the Lord He is the God and none else, to magnify the Lord Jesus as the only Mediator and Saviour, and to preach the everlasting Gospel and call upon all nations to fear God (Rev. xiv. 6, 7), and to give glory to Him was now Israel's final appeal. This was answered in France by the declaration that there was no God, and the setting up of a prostitute and worshipping her as the goddess Reason. Then the first vial was poured out upon the Earth, γή, of prophecy.

We have always been of opinion that the Socialistic tendencies, communistic ideas, and revolutionary attempts so prevalent upon the Continent and so successful there, are the result of attempting to assert the universal brotherhood and equality of man, which men of corrupt minds have promulgated, choosing out of the little knowledge they have received of the Word of God that which they with their depraved tastes turned to their own profit, not really seeking others' good, but their own worldly advantage. The rejection of this Word, with the principles it inculcates, by the European States has been the cause of their destruction, in measure as they accepted or would not receive it ; in fact, the open book sits in judgment upon them, what they do know makes them "hate the whore and make her desolate, and eventually will cause them to eat her flesh and to burn her with fire" (Rev. xvii. 16-17). Such was the effect of the circulation of the Bible and of English Christianity opposed to the false systems upon the Continent.

The desire of all is for a constitution like the British, but the British Constitution is the result of centuries of training, reaching back to the time of Abraham ; and since these Continental nations are not highly principled nor willing to be led by God's Word, their efforts must end in revolution and war. A veritable example of "Think not that I am come to send peace on the earth, I came not to send peace but rather the sword."

How contrary is the effect upon "that people who know *the joyful sound*. They shall walk, O Lord, in the light of Thy countenance, in Thy name shall they rejoice all the day, and in Thy righteousness shall they be exalted, for Thou art the glory of their strength" (Ps. lxxxix. 15, 18) "for the Holy One of Israel is our King." Surely this should teach the nations that "Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance" (Ps. xxxiii. 12). And yet there is no respect of persons with God, "He fashioneth all their hearts alike." But man's free-will is left, to show that he is capable of

being instructed, and under the guidance of God's Eye with His Word and by His Spirit will eventually return unto Him. (Ps. xc. 3.) God's sovereignty, however, is over all, and for this reason He has "chosen Jacob for His people and Israel for His own Inheritance," giving them His Word that when all the world has seen God's love, they may also join themselves unto the people of the God of Abraham. (Ps. xlvii. 8, 9.) The call of the Abrahamic race has been because God so loved the world that, giving His Son, He has also ordained a race to carry the good news.

A Difficulty Presented and also Answered.

If it be questioned as to how 2 Thessalonians ii. 4 applies where it states that the MAN OF SIN, the son of perdition, is to sit in the Temple (*naos*) of God, showing himself that he is God and is to be worshipped, our reply is that Israel has been passing through the Roman earth, and wherever the people were there also was the Temple. It is clearly seen to have been amongst "the strangers in the dispersion"—in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Pet. 1-5, ii. 4-10; Ephes. ii. 20-22, also 1 Cor. iii. 16, vi. 19; 2 Cor. vi. 16), following them as they journey East to West. The usurpation of Rome had not taken effect unless she had known this, and appropriated all the characteristics of the true Church. There is also no doubt that the Man of Sin has seated himself in the SANCTUARY of our British Isles by his legate, for whatever is done by another man's servant on his behalf is done *de jure* by that man. And no one will assert that he is not now in authority in Ireland and trying to establish himself again even here. The time of the measuring of the Temple had not come until the little book was opened and the judgement sat as stated in Daniel vii. 10-26, then the true Sanctuary stands out clear, and the Man of Sin is revealed also, "whom the Lord shall consume with the Spirit of His mouth and shall destroy with the brightness of His Coming" (2 Thes. ii. 8).

Now, however, the test is being applied "to the Law and to the Testimony," "the Reed like unto a Rod." The Word of God, the Canons of the true Church, is distinguishing "between the righteous and the wicked and between him that serveth God and him that serveth Him not."

THEIR TESTIMONY IS AT AN END.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them and their *carcase* το πτωμα *singular* (margin) lie in the streets of the great city which

spiritually is called Sodom and Egypt, where also our Lord was crucified."

This points to an end having arrived when the Witnesses cease their testimony against the errors of Rome. We are here on speculative ground. Hitherto all has been in the past, we now arrive at the present, and fulfilments of historical action must be judged in the future. However, they are written for our learning and warning and exhortation, and blessing is attached to the reading and the hearing and the keeping of the things which are written herein, for the time is at hand (Rev. i. 3).

On all former occasions the Sovereign on his accession has had to make a Declaration that Transubstantiation, the Invocation and Adoration of the Virgin Mary or of any Saint, and the Sacrifice of the Mass as they are now used in the Church of Rome, are superstitious and idolatrous (*Act of Settlement* 12 and 13 *Wm. III.*, c. 2). This declaration has been termed by our Roman Catholic fellow-citizens as "insulting," and they have for many years sought to have removed from the statute book the objectionable clauses, or to do away with the Declaration altogether. A Bill was brought in on June 28th, 1910, and finally carried through both Houses, receiving Royal assent on November 15th, 1910, in consideration of the Roman pressure put upon the nation, to this effect. It now stand thus:—

"I do solemnly and sincerely, in the Presence of God, profess, testify, and declare that I am a faithful Protestant, and that I will, according to the true intent of the enactments to secure the Protestant succession to the Throne of my realm, uphold and maintain such enactments to the best of my power."

Now if we revert to the action of our Sovereign Elizabeth in taking "the little book out of the angel's hand," and ask ourselves whether this was done by the nation acting through its Sovereign, we cannot escape the conclusion that the two witnesses have hereby now finished their testimony.

Let us consider here these facts. The British Church, which we have assumed to be one of the witnesses, commenced its protestation against the false doctrines of Rome at the Council of Whitby, A.D. 664. The English Church was established under Theodore A.D. 668, and we have assumed her to be the other witness, since she has always protested against the arrogance and supremacy of the Roman See. This they have both done in sackcloth for 1,260 prophetic years of 360 days each.

$$\frac{1260 \times 360}{365.25} = 1241.88 \text{ sidereal years or nearly } 1,242 \text{ years.}$$

If these two together were to be witnesses against the Church of

Rome for 1,242 years, their testimony should cease in 1910 or according to this, A.D. 668 + 1242 = 1910.

On inquiring into the cause of the cessation of this witnessing power we must look back for half a century, or even to the passing of the Emancipation Act. There has been from one cause and another a continuous influx of priests, nuns, devotees, bishops, and archbishops from the Church of Rome into Britain. Beginning as far back as the date of the French Revolution, 1789-1793, an *ominous time of 120 years* has passed, "As it was in the days of Noah" (Luke xvii. 26), whilst God's spirit has been striving with His people. The latter part of the time has seen our beautiful land parcelled out into Roman Catholic dioceses and overrun by the hierarchy, and many of our own people submitting to priestly domination and the confessional even in the Church of England, which have ever been the bane and curse of society, until everyone must admit, in the Words of Scripture, that "the Enemy has come in as a flood." The leaders in Church and State, Parliament and Society, news agencies and all important concerns are greatly led by a false tendency of toleration to a system which is itself the most intolerant, and have at last extended equality to a cause which is altogether political, exacting, and destructive of all true liberty; and all this hitherto without compelling this system to come under the laws which are the guidance of its own law-abiding subjects. Thus has this "beast which ascendeth out of the bottomless pit" made war against the witnesses and overcome them and killed their testimony.

Whilst we are going to press (on February 6th, 1911) Our Most Gracious Majesty King George V., has had put into his mouth by the nation, speaking through its Parliament, a new Declaration which shows that our testimony as a witness against the errors of Rome is dead. The new Declaration, stating that he is himself a FAITHFUL PROTESTANT, etc., well meaning and effectual in his own case, is no safeguard against any would-be Romanist being on the Throne. To an Englishman, the "people who will not lie," it is as good as the words of the Declaration imply, but to jesuitical sophistry a dispensation granted could nullify all its effect.

Let us see what is meant by the death of the Witness. Suppose a case in point. A minister believes thoroughly in the identity of the British with the lost ten tribes, and publicly declares his conviction. The opposition to his testimony takes the form of trying to stop his mouth; threat, persuasion, or even kindly representation is made to him that he offends greatly some of his congregation. As an act of policy, expediency, or cowardice, he ceases to bear his witness to the truth. What will the opposition say? "Ah! we have killed that fellow! He is as dead as a door-nail!" We know instances where

this has happened. In fact, threat has been used against ourselves: "If you don't stop your writing and lecturing we shall have to take means to make you shut your mouth." This took place at Bath less than ten years ago. Precisely the same has been the result of the opposition of the Redmondites at the instigation of the whole Roman faction, and in this case has been successful.

Such we take to be the political interpretation of the vision as far as the Witness is concerned: "in the street of the great city," *i.e.*, on the Continent of Europe, "the Court which is without," and where the Gentiles are in power.

THEIR (DEAD) CARCASE.

The Greek in the margin of the R.V. states that the word should read *carcase*, το πτομα is the original. There must be a reason for this, which, accepting our view, is not hard to explain. In what has gone before this seems clear. The British and the English Churches were independent of each other for 200 years, if taking only Wales into consideration; but for near upon 500 years (A.D. 1155) if the Irish Church is included; whereas the Scottish Church has been entirely independent.

The Church organisation of Iona had much contention against the Romish innovations, and it was not until A.D. 1332 that it almost succumbed, but even up to the Reformation in Scotland in 1560 the Culdee community held a light flicker amidst the surrounding darkness. But this Church, of whose original purity there can be no doubt, in the years which followed immediately upon its initiation under St. Columba does not seem to come within the purview of our interpretation unless we include it with the British Witness.

Since the amalgamation of the Welsh with Canterbury and the Irish with the English, although originally two Witnesses, they have been latterly but one; this agrees with the language used: *their* (dead) *carcase*.

WHY IS THE WORD "CARCASE" IN THE SINGULAR?

Shall we be considered changeable if we infer from these words as written in the Greek—"their *carcase* shall lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified"—that a dual interpretation may be intended; especially as in verse 9, the reading runs: "And they of the people and kindreds and tongues and nations shall see their dead body three days and an half and shall not suffer their dead bodies to be put in graves."—The singular occurs also in the first part of this sentence, we see, whereas the plural τὰ πτοματα is in the last part. This dual

interpretation points, we consider, to a "presentist" as well as a "futurist" meaning. By a "presentist" we understand what refers to the historical or House of Israel; a "futurist," the subject of a yet future House of Judah. The great city which is emphatic τῆς πόλεως τῆς μεγάλης we take to mean Babylon the Great, the whole of Apostate Christendom, whether Western (Roman) or Eastern (Grecian, now Mohammedan*): the two Apostacies as being emanations from "the Beast that ascendeth out of the bottomless pit." The street of the city which spiritually is called Sodom and Egypt must refer to some public place within the *court that is without*, and this we have seen to embrace within its area "the holy city," as "trodden under foot." (Rev. xi. 2; Luke xxi. 24)—*i.e.*, Jerusalem, "where also our Lord was crucified." Who else could it be? "Hear the Word of the Lord, ye rulers of Sodom" (Isa. i. 10): and as to Egypt (consult Ezek. xxiii 19-21, 27) spoken to Aholibah, which is Judah. Here, then, the Jews are spiritually called Sodom and Egypt, and as if further to identify the place, it is stated "where also our Lord was crucified." Then the street of the great city refers to *that part* of the *court that is without*, which is Palestine. This will be the more literal view, as we hope to show.

If now we look at the other view and assume the presentist interpretation as to do with Israel or Britain, the British and the Anglican communities (witnesses) are one, and *their* (dead) *carcase* well conveys their united testimony whilst active, but their loss of power when silenced. This silencing of the witnessing power has been effectually accomplished by Britain's Parliament doing away with the Declaration which for 220 years has been deemed necessary and effective, and the King's oath altered to please Rome. Some may think it a natural sequence to a law, unwritten certainly, but not the less prevalent, that any one man's religion is as good as another's. The spirit of charity and toleration amongst ourselves is one thing, we have the Word of God; but what about those nations in which Rome is predominant? Her *semper eadem* policy and her determination of intolerance where she can exert it will work mischief now she is unchecked. Now, although this spirit amongst ourselves may have little effect except in Ireland, it will produce a feeling abroad, on the Continent, both among Roman and Mohammedan communions, that they are supreme in their several localities. The Protestants in the one and the Jew and Protestant in the other, or in both, are bound to suffer very shortly. Our action at home will be misunderstood and attributed to weakness. This laxity of principle is but the reflex of our own indifference to all that is holy,

*Mahomet was the scourge of the Eastern, of Grecian, Apostacy and was permitted to come about because of Grecian idolatry.

all that is pure, all that is of good report ; it is, in fact, the outcome of our "falling away," our "Sabbath breaking," our indifference to the things of God.

Scripture reveals to us (Ezek. xxv. 12-14, xxxv. 5-14) what is coming about. And this we take to be the termination of the "Second Woe" (Rev. xi. 9-13, 14)—Edom or Turkey's fall.

A persecution of Protestants on the Continent of Europe and of the Jew (Jer. xvi. 16) throughout Apostate Christendom, followed by a massacre of Protestant and Jew alike in Palestine, will usher in the doom of the Turk (Edom) and God's judgment upon Europe. This we take to be the THIRD WOE, which "cometh quickly" (Rev. xi. 14).

The first intimation of these events will be the signal for "Come out of her, my people" (Rev. xviii. 4), the Resurrection of the Witnesses having taken place just before, and Britain awoke to her responsibility and to her destiny among the nations.

In closing this portion of the career of Israel as marked out in the Book of Revelation we have stopped at the end of the eleventh chapter because the twelfth to the nineteenth are but another aspect of the same story from a different point of view. The bride making herself ready, the marriage of the Lamb, which takes place synchronously with the third woe as we believe, is a theme which must fill the heart of each true Israelite with intense joy. The "Come up hither" cannot but associate itself with the prevalent idea of *the rapture of the Saints*. There is a difficulty, we admit, as to the relative position of these events as stated in Revelation xi. 12 and xix. 7, but so there is between St. Matthew's account of the Marriage (Matt. xxv. 10 and St. Luke xii. 36); which at present we have no space to unravel. May we all be so ready and prepared that we may escape those things which are coming upon the earth, and be found worthy to stand before the Son of Man!

The foregoing study has been the result of more than 30 years of intense enjoyment and is advanced in all humility and with the earnest prayer of the writer that those reading may be encouraged to look into these things for themselves, and that those more highly gifted may extend to one who has thus presumed to put forward his opinion all the sympathy and indulgence possible to a brother student of the deep things of God.

APPENDIX.

What is the Carcase?

“WHERESOEVER THE CARCASE IS THERE SHALL THE EAGLES BE
GATHERED TOGETHER” (Matt. xxiv. 28).

THE word carcase in the Greek is *πτωμα* from *πίπτω* to fall, to fail, to become null, hence *πτωμα*, a fall, a dead body, carcase, corpse. The usual word for body in the Greek is *σωμα*. This is applied to the ordinary *body*, the *body* of believers, the *body* of Christ, a living *body*, it is also used for a *body* though dead. The former word, however, occurs but seldom, *πτωμα* three times rendered *body* (Rev. xi. 8, 9); once *corpse* (Mark vi. 29); and once as in our text *carcase*.

In the case of John the Baptist he fell by the hand of the Edomite, the Herodian. Is this a prophetic forecast?

It is remarkable that in our Lord's prophecy upon the Mount of Olives He is describing events to occur between His first and second coming. The great tribulation through which the Jews have passed, and are still passing, is not to come to an end until THE CARCASE becomes the prey. Now notice that in St. Luke xvii. 37 the word *σωμα* is used, not *πτωμα*. And yet apparently both references point to the same event. Is then the word *πτωμα* and the word *σωμα* used indiscriminately? This is our inquiry.

In St. Luke's narrative our Lord is speaking of what is rightly taken to refer to *the rapture*, and this notice, from the sequence itself, is at the time when “the days will come when ye shall desire to see one of the days of the Son of Man and ye shall not see it.” Then it goes on to describe the false Christs which shall arise, and the sequel is that “if another shall come in his own name him will ‘the Jews’ receive.” John v. 43: St. Matthew xxiv. 23-24 speak of the same. The warning is clear, no man assuming to be the Messiah is to be accepted if he comes in the way other than revealed “as the lightning cometh out of the East and shineth even unto the West.” Then

we have "the day" described "as it was in the days of Noah," "as it was in the days of Lot." Here, we think, are illustrations of two methods of salvation, one as Noah and his family IN THE ARK, the other as Lot, *out of Sodom*.

"Come out of her, my people" (Rev. xviii. 4) and "Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast" (Is. xxvi. 20) is the one. And *the rapture of the saints* out of Jerusalem or Palestine (Matt. xxiv. 15-22 : Luke xvii. 31-36) is the other).

Is this rapture to be everywhere, or general, or particular? This seems to us to be the question of the disciples. $\pi\omicron\upsilon$ "Where," *"in what place, Lord?"* And our Lord's answer is clear : $\delta\pi\omicron\nu$ "where," "in what place the $\sigma\omicron\mu\alpha$ is, there will the eagles be gathered together" (Luke xvii. 37 ; and in Matt. xxiv. 28). "For wheresoever the carcase $\pi\tau\omicron\mu\alpha$ is, there will the eagles be gathered together."

In Revelation xi. 8, 9 the word $\pi\tau\omicron\mu\alpha$ is applied to the witnesses for Christ, whose witnessing has ceased after 1,260 years of protestation. This, we infer, is the result of the encroachments of the Roman hierarchy and the apparent indifference of the People of God in these British Islands, a kind of *laissez-aller* which will continue for three-and-a-half years until some great event will take place which shall awaken us, as from the dead. Our coldness and unconcern made itself apparent in the changing of the King's Declaration which has just taken place. The ultimate result of this will be felt elsewhere. Our Protestantism has "fallen," it is $\pi\tau\omicron\mu\alpha$. But this does not mean that everywhere our nation and people are indifferent to the cause of Christ. It is a wave of sentimentality we are experiencing, we shall arouse ourselves when we see how it is interpreted elsewhere.

One of the parts affected will be Palestine, the Turk (or Edom) and the Jew. Judaism is a $\pi\tau\omicron\mu\alpha$, but amongst these Jews in Palestine and the East, God's people Israel $\sigma\omicron\mu\alpha$ is working for their salvation (Isa. xl. 9). The effect of this work amongst the Jews is that "the Fig-tree is budding and putting forth leaves" (Matt. xxiv. 32) and the result we know is that He is nigh, even at the doors.

This, then, is the time for Antichrist to obtain his advantage. Coming events cast their shadows before. Dr. Lippe at the first Zionist Congress said "They (the Jews) desired to return in a peaceful manner, with the consent of the Sultan. They would look upon his Majesty, if he would have them, *as their Messiah*." Is not this an opportunity for the Satan Man whom many of us expect will yet come?

This will surely be a sign ; it probably will be attended by great persecution upon all who will not receive him. Who would be the

first sufferers? The Protestant *body σωμα*, and together with them many of the Jews who would not receive him; knowing better than the others, these latter would be the *πτωμα* in the first instance. But the reign of Antichrist in Jerusalem is but short, a cruel putting to death of Jews will ensue; the *πτωμα* or Carcase being slain will bring Israel in Britain to the rescue, to first establish themselves in Jerusalem. The Eagles now will be gathered together. The Eagles against the Lion, and the Lion of the Tribe of Judah shall come to the deliverance of His people. So Saviours shall come upon Mount Zion to judge the Mount of Esau and the Kingdom shall be the Lord's (Obad. 17, 21; Ezek. xxv. 14; Zech. xiv. 1-4.)

We have only glanced at the subject from a political standpoint. The true resuscitating power is the Holy Spirit, the Spirit of Life from God enters into the witnesses and they stand upon their feet. This takes place in Britain. But whilst Christ is pleading with His people and bringing them nearer unto Him, there is the Spirit of Antichrist working in Jerusalem. The idol shepherd spoken of in Zechariah xi. 15-17 is accepted by the Jews who are *forsaking the Covenant* and have not accepted the true Messiah. In consequence of this they will be brought through the furnace. Zechariah xiii. 8., xiv. 1-2, and other passages. Both Judah the *πτωμα* and Israel the *σωμα* in Palestine will be the objects of the vengeance of Edom, or, to put it more clearly, the Protestant and the Jew there present will be victims of Turkey's anger. The warnings issued by our Lord will take effect, and a miraculous preservation ensue, as described in Luke xvii. 31-37. Zechariah xii. 1-6: xiv. 3-4 point to the ultimate deliverance of Jerusalem at the hand of Israel (Ezek. xxv. 14) as stated above. Here then we have the fall of Judaism when they see Him whom they have pierced (Zech. xii. 10) and the Resurrection of Israel (Isa. xxvi. 19; Micah vii. 7-10).

Israel shall then take possession of the land promised to their fathers as "The Righteous Nation which keepeth the truth."

Many friends look upon Turkey as "the Carcase," we must leave them the position of according to them the possibility of our Lord's Word pointing to Turkey as the last Gentile Power to have possession of Palestine (Ezek. xxxv. 10: xxxvi. 5, etc); but we submit nevertheless the interpretation we have brought forward. Again, some believe in two literal men such as Enoch and Elijah coming on the scene in Jerusalem to warn the Jews and turning many to Christ. There is nothing apparently against such a view, which seems borne out by Malachi iv. 5, Matthew xvii. 11, Elijah to restore all things at "the times of restitution" (Acts iii. 21).

Do not our hearts yearn for the day when "they shall see eye to eye, when the Lord shall bring again Zion" (Isa. lii. 8).

WHO IS THE EIGHTH HEAD? (Rev. xvii. 11).

(A Suggestion Advanced by the Writer.)

The first question to settle is, Who is the Beast? το θηρίον. In the Book of Revelation he stands as the opponent of το Ἀρνίον, the Lamb. In Daniel vii. he is the opponent of "the Kingdom of the Saints of the Most High." He exists throughout "the times of the Gentiles." He dwelleth in the children of disobedience, his spirit is the Prince of the power of this world; his working and his identity may be seen in Ezekiel xxviii. working in the King of Tyrus, so he is "the beast that ascendeth out of the bottomless pit," and works his will in the world Powers, whether Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, Turkey, or Assyria resuscitated; he is a seven-headed beast and "his eighth head is of the seven and goeth into perdition." In the Revelation he is the spirit of Antichrist, whether Roman, Mohammedan, or infidel. It is remarkable that in Revelation the Mohammedan system commences about the same time as the Roman ecclesiastical of Daniel vii. 8; and is so similar to him who is revealed in Daniel viii. 23, and they also run synchronously together, and they both exist for "a time and times and half a time," 1,260 days (or years) or 42 months. In fact, they are so intimately associated as doing the devil's work that in Revelation xiii. the whole of the image of Daniel is characterised in the *leopard* body (Grecian), the *feet of the bear* (Persian), the *mouth of the lion* (Babylon), and the *dragon* (Roman) which gave him his power, his seat, and his great authority. It was the Christian Constantine who founded Constantinople; it was the Greek people which gave him the Eastern Empire as his seat at Constantinople, and latterly Rome (looked upon as the Pagan, or dragon) which handed over to the Eastern Empire (the beast) his great authority. See this explained under the Fourth Trumpet. This so-called Christianity tends only to Infidelity.

The last Greek Emperor, Constantine Palæologus, left a brother; one of his daughters (Sophia) proceeded to Moscow in 1472 as the bride of Ivan III., and took as her dowry the double-headed black eagle of Byzantium, the type of the supreme power which was thenceforward adopted as the cognisance of Russia. There are three double-headed Eagle Powers—Russia, Prussia, and Austria! The *Standard* (May 22, 1883), speaking of Moscow, called it "the third of the seven-hilled cities." It also says Moscow is the successor of Byzantium. "Are not the Russians all Greeks?" is a common saying, and would help us to find out who is the head of the Third Woe (Zech. ix. 13).

This transference of the Greek into Russia and the probable flight of many Grecians at the introduction of the Mohammedan

power gives the ruling race of Russia the enviable position of being the mainstay of the Greek Church, and eventually to bring about the Restoration of the Grecian body. But this is the last form of the world power assimilated with the Assyrian (Ezek. xxxviii.-xxxix). This is alluded to in Revelation xvi. 17, xix. 19.

The rule of the eighth head of the beast is revealed in Revelation xvii. and seems to be but a very short one as the eighth; he having, as it were, the supremacy but one hour over all the Kingdoms in order to fulfil God's will against the whore as "the mother of harlots," "Babylon the Great" (Rev. xvii. 12-17). His position is afterwards assimilated with "Gog, the land of Magog, Rosh, Meshech, and Tubal," where we find "Gomer and all his band," where the Beast seems to be under the Grecian (Dan. viii. 23-25) Horn. By some means, known as yet only to God Himself, the Assyrian is the last head of the Beast, whether German or Russian, or, more exactly, Prussian or Russian. Assyrian it must be. In the same way the fourth Empire or Kingdom of Daniel is either Rome or Turkey, Western or Eastern. They both belong to that portion of the prophetic foreview included in the fourth Kingdom. Though somewhat distinguished the one from the other in Daniel vii. and viii., they are included in Daniel ii. 35, 45. Austria may in the same way be assimilated with Babylon, or somehow form the moving spirit in the confederacy.

"Wheresoever the carcase is, there will the eagles be gathered together" (Matt. xxiv. 28). Let us therefore watch!

The Great Earthquake of Revelation xi. 13, which terminates the Second Woe and brings to an end the Turkish power, has not yet taken place.

HOW WILL ASSYRIA BE MANIFESTED?

We can but conjecture as yet as to who Assyria will turn out to be in the end. The Assyrian, the Mede, and the Babylonian are supposed to have come westward into Europe and to be now represented in Prussia, Russia, Germany, Austria, and Rome. Notice that Revelation xi. 11, 12 speaks of a glorious resurrection of Israel, a binding-up of her breach, a healing of the stroke of her wound. This is the subject of Isaiah xxx. 18-32, preceded by Isaiah xxxiii. 13, 14, etc. Israel is exempted from the Northern hail (Isa. xxxii. 15-20) and is doing the Lord's Work.

Whilst Revelation xiv. 1-6 is taking place, another scene is being enacted in the Roman earth, in the Kingdom of the Beast. We have in the figure of Revelation xiii. all the nations represented in the Beast, but his last form is the peculiar one. After the wounding of one of the heads of the beast (France under Napoleon) (Rev. xiii. 3-12)

his deadly wound is healed (by Germany?). Notice the remarkable language of Revelation xiii. 11 : “*And I beheld another Beast coming up out of the earth, and he had two horns like a lamb and he spake as a dragon.*” The first beast rises out of the sea (Rev. xiii. 1), the same as seen in Daniel vii. 3, “*The four great beasts came up from the sea*”—i.e., they all surround the Mediterranean. This last, however, has progressed northwards and is represented as inland as coming up “out of the earth,” and when seen to restore the Roman Empire he has *two horns*. It is well known that the Germans infest Austria, and that even to-day Germany and Austria are one in objects, they are two horns united for a purpose, moreover they are lamb-like—i.e., Christian, pretended followers of the Lamb. This is their profession ; as to the last characteristic, “he spake as a dragon.” We must leave our readers to consider whom this autocrat seems to point to either Prussian or Russian? It is not to be assumed that this system is yet fully developed, and we know not what intrigue with Rome may eventually bring about, but coming events have already cast a shadow before, and events hurry on at a tremendous pace. The spirit that will animate this beast is the same as he “that ascendeth out of the bottomless pit.”

This interpretation does not render void the ecclesiastical aspect of the beast therefore, for he has a dual object : one purely anti-Christian, the other political, or Rome working with any tool which her craftiness can entice to do her work.

That Assyria is in Russia and Prussia seems also to be borne out by the names, which written in Hebrew characters and read from left to right would be Russia, P-Russia. Here we have the word in the Hebrew Bible, Assyria, Assyrian :

$$\left. \begin{array}{l} \text{א ש ו ר} \\ \text{RUSSIA} \end{array} \right\} \text{ from which } \left\{ \begin{array}{l} \text{P—א ש ו ר} \\ \text{P—RUSSIA} \end{array} \right.$$

In a painting by Schröder the title of the King of Prussia is Fridericus Wilhelmus II. Bo Russorum Rex.

That Russia and her confederacy is headed by Gog at Armageddon is clear from Ezekiel xxxviii., xxxix., and xxxviii. 17 : “Thou, he of whom I have spoken of old time by my servants the prophets of Israel which prophesied in those days many years that I would bring thee against them.” This from Numbers xxiv. 7, 22-24 ; Psalm lxxxiii. 8 ; Isaiah x. 12, xiv. 24-27, xxx. 31 ; Micah v. 5, etc., etc. Then notice in this last confederacy the German Empire is no more ; it is “Gog,” “Gomer and all his bands.”

The nations of the Old Testament must be discovered. Isaiah xxv. 7 confirms it, as also Psalm lxxxiii., and all the ancient prophecies concerning Moab, Philistia, Elam, Edom, Ammon, etc.,

do. The secret of their unravelling is seen in Isaiah xxx. 28, when God will "sift the nations with a sieve of vanity"; and bring back His people (Isa. xxx. 26), who also have been "sifted as corn is sifted and yet not one grain has fallen to the earth" (Amos ix. 9).

The "Day of the Lord" which is just upon us will be a time when the Antichrist shall reign over the nations, but God will be pleading with His people. Israel will be drawn to him (Ps. 1). The sequence of events seems to be tabulated in Psalms xlv., xlvi., xlvii., xlviii., and is all embraced in Revelation xi. 15-19 and Isaiah xxvi.

The vials which are the subject of Revelation xvi. have already been poured out, and we await the latter part of the sixth vial: the passing away of the Mohammedan and Babylonian systems. These are portrayed in Jeremiah xlix. 19, etc., as to Edom, or Turkey; and Jeremiah l. 44 as to Babylon, or Rome, in exactly the same language. The system that succeeds these will be Israel. But the struggle for this is delayed until "Gog, Rosh, Meshech, and Tubal" has asserted its sway over all the nations which have confederated with her being on one side, then "Tarshish and all the young lions thereof" being on the other side, Armageddon ensues, which is the end of the 7th Vial, the 3rd Woe, the 7th Trumpet.

The image of Daniel will be finally broken together, and the kingdoms of this world become the kingdom of our Lord and His anointed, Israel.

THE STRONG MAN OF EUROPE—*The Throne and Country*, which appears this week under new proprietorship and editorship, publishes an article by Mr. Arnold White entitled "Dare Germany go to War?" Mr. White declares that the strong man in Europe is not the Emperor William but the Archduke Franz Ferdinand of Austria. "The question of war or peace depends primarily not on the will of the German Kaiser, but on the question as to which of the two parties gains the ascendancy. If the war party, which frantically supports the world policy of the Archduke Franz Ferdinand, succeeds in silencing the peace party, Germany will make war, and will be defeated just as France made war and was defeated twice in the course of the last century."—(From the *Standard*, September 20th, 1911).

The Death, Resurrection, and Ascension of the Two Witnesses.

A FUTURE EVENT.

THIS is the title of a very clever pamphlet by T. W. Greenwell (2nd Edit. 1875) which came into our hands a long time ago and strengthened our views with respect to the historical accuracy of the school of interpreters such as Mede, Vitringa, Sir I. Newton, Bishop Newton, and others who hold to the Protestant school.

Mr. Elliott, to whom we are so indebted for his researches in history, has gone astray simply because he did not recognise Israel in the British Nation.

The Futurist system, first initiated amongst Protestants by Mr. Maitland, looks upon two literal witnesses to arise in the future. This is roughly their creed :—

“The history of the Two Witnesses is briefly this. Many of the
“Jews will be politically restored to their own land by a seven-years
“covenant being entered into between them and the future Anti-
“christ, at a distance of about seven years before the end of this
“Dispensation. In the midst of the seven years there will appear
“at Jerusalem Two Witnesses, who will prophesy, clothed in sack-
“cloth, during the remaining three and a half years. They (Elijah
“and St. John) will have power to kill with fire from their mouths
“any persons who attempt to hurt them, and to turn waters into
“blood, and to smite the earth with all plagues as often as they will.
“It will be their office to warn mankind against worshipping the
“Imperial Antichrist. But at the close of their mission they are
“slain by him, and their dead bodies lie in the street of the Great
“City for three days and a half, while their enemies rejoice over
“them. Then, miraculously restored to life, they are welcomed back
“to heaven, whither they at once ascend, their departure being
“marked by a fatal earthquake in the city, and the speedy coming
“of the ‘Third Woe.’”

It is impossible to refute all this. We would, however, ask our readers to consider the British-Israel historical view as we have attempted to set it forth, remembering that the Book of Revelation is mostly *signified* to us, as stated in Rev. i. 1, and therefore the

figures used are metaphorical to such an extent as to conceal the vision until "the mystery of God shall be finished" (Rev. x. 7) at the sounding of the seventh trumpet, which has not yet taken place. For the Seventh Trumpet is the "Third Woe," and we are yet under the Second. The Turk (or Mahommedan Power) is still in possession of the Holy places.

If we have in any way satisfied the imagery in what has gone before, the death of the Witnesses we suggest has just been accomplished—*i.e.*, in so far as this affects Israel. The futurist may yet find fulfilment in the Jew, we allow; it is only Israel that the historical system affects. At the same time, let us remember, Mr. Elliott clearly proves to us that there is a Jesuit concealed at the bottom of the two rival schemes of interpretation. Ribera, a Jesuit, first invented the Futurist; and Alcasar, another Jesuit, the Preterist system—in order, of course, to turn aside the Protestant interpretations respecting Papal Rome. They have very cleverly done their work. So cleverly, that we have seen how as the 1,260 years of Protestant testimony was coming to an end Satan has been for a considerable time making war against them. The humanity or charity extended to the fugitive priests, nuns, etc., at the French Revolution, and the ever open doors of our country to all distressed, has been taken advantage of by the Roman hierarchy, until our Protestant nation, divided up into Roman dioceses, with the Roman Archbishop allowing himself without impunity to be styled "the Metropolitan of England," has ceased to raise its voice in opposition to the Apostacy of the Church of Rome. This era of the ceasing to prophesy, their testimony being slain, took effect at the Coronation of our King George V. by the omission of the DECLARATION against Romish errors for the first time since William and Mary, 1688.

If we are right, we can account for all the trouble being caused by Home Rule, which has for its object Rome Rule. We can understand the power of the Nationalists in the British House of Commons; we can see why the Veto of the Peers is being so cleverly fought against; the whole matter is in a nutshell, and for three years and a half we shall have to submit to indignity, strikes, unemployment, if not revolution. In the meantime something will happen in Palestine, also on the Continent of Europe. The two will be synchronous, and to such an extent as to give Britain considerable anxiety, probably humiliation. This, we trust, will open our eyes, refresh our memories, humble our pride, and drive us to our knees. Our attention will be called to the Jew, who will cry aloud for our protection. This is apparently set forth in Isaiah xviii. 1, 2, 7; lx. 9; Zeph. iii. 10, 11. The doom of the Turk, the passing away of the

"Second Woe," will now be effected (Ps. lx. 8-12, cviii. 10.13; Obadiah 17, 21) and the resurrection of the Witnesses.

What happens on the Continent seems to be referred to in Isa. xlii. 13-15, whilst in Britain verses 12 and 16 take place. We do not wish to dogmatise; we are sensible of being under a great responsibility. If God's Holy Spirit has caused us to see differently from some of our fellow-believers, is it not that the same should be carefully and prayerfully considered? If it is of man, it will come to nought, and God Himself alone will be glorified, however events may come about.

We wish to close with the words of Mr. Greenwell:—"We lean, however, to the opinion that there is a retrogression at the commencement of chapter xi. (Rev.) to the beginning of the 1,260 years. We are not told at the close of chapter ix. that the second or Turcoman Woe is finished; we are left by the Apostle to consider that it is, in its connection with Mahommedanism, still standing during the remainder of the 1,260 years in the East. . . . The sounding of the Seventh Trumpet forms the key to the whole structure of the Apocalypse, and it has therefore been kept a secret from those who have lived during the 1,260 years. From this we see why there is so much ambiguity thrown over the whole of the Apocalypse, and, in fact, prophecy generally. The day and the hour are never to be known. The allusion, so frequently pointed out, to Daniel's somewhat similar vision, where the angel explains the times with almost more precision, is extremely remarkable."

To which we may add: When the Seventh Trumpet sounds we are given to understand that all is over, or as the Seventh Vial (which is probably contemporaneous) says, "It is done."

The mystery of Babylon's enthrallment of Israel by her fascinations terminates in the Apostacy coming to an end, and Israel, now free, being revealed. The Witnesses have ceased to prophesy, "We would have healed Babylon but she is not healed"; Woe unto her. Instead of receiving instruction she hath magnified herself against the Lord. God's dealings with her are concluded, her doom is sealed. The vials are now poured out to the full. Christ now claims His people and the kingdom becomes the Lord's. The final destruction of all the Antichristian hosts is in their last attempt at Armageddon to overthrow the counsels of the Lord. But the judgment of Rome comes first. (Rev. xiv. 8.)

The Church in the New Testament and its Office.

THIS article has been drawn up entirely apart from anything which might be said to have biassed the writer. The conviction that the word "Church" has been misappropriated and misapplied has ever been before his mind. No one with a grain of sense could possibly apply the words "The Lord's House" to every system calling itself Christian. This name must attach itself solely to those "who do lean only upon God's heavenly grace" (Collect for 5th Sunday after Epiphany). These only are His WITNESSES. The Old Testament says these are Israel (Isa. xlii. 10-12). His covenant people (Isa. xlii. 6: xlix. 8) dwelling in the Isles of the West, and their descendants (Acts i. 6-8).

A work lately issued, "The Kingdom of the Lord," by Douglas A. Onslow, J.P., has this subject as its especial theme. In chapters xxvii., xxviii., "The Rock Foundation" and "The Assembly or Congregation," the matter is well worked out. This article, it is hoped, will draw our readers to the study of that most interesting and fully elaborated work, comparing Scripture with Scripture.

In modern use "Church" means the House of the Lord, or the building in which the assembly comes for Divine Worship. Our English word Church is of Greek origin from ἡ κυριακή or τὸ κυριακόν, in Anglo-Saxon *cyrice*; in Scotch *kirk*. The word Church as such nowhere appears in the New Testament, the word falsely so translated is in the Greek ἐκκλησία, from ἐκκαλεῖν (to call together). In profane Greek an assembly of citizens called together, usually by a herald, the members of which were therefore the "elect," ἐκκληστοί (the called). Acts xix. 32-41, "the assembly" (ἡ ἐκκλησία) of verse 39, contrasted with a "lawful assembly" (εἰνομος ἐκκλησία).

This word is rendered by Tyndale in his New Testament always by the word *congregation*, never Church; so also in the Geneva Bible. For this Sir Thomas More accuses Tyndale of heresy, but Tyndale is "justified by his learned Sovereign—the Defender of the Faith—Henry the Eighth, who in a proclamation, and in the six articles penned by his own hand, combines the two words thus 'the congregation of the Church of England.'" (*Autographs in the British*

Museum.) "Tyndale and the King were right in using the term congregation, because the common acceptance of the word Church was neither the building in which worship was conducted nor the body of Christians who worshipped, but it was limited to the clergy, who were called the Church" (*Memoir of William Tyndale*, 1836).

The *Daily Telegraph* of January 19th, 1911: OUR ENGLISH BIBLE. "History of Revisions," under "General Instructions" to the Revisers, 1604-1611). "*The Genevan version was much more closely studied (than the Bishop's Bible), and although it was never mentioned in their table of instructions, the Roman Catholic edition of Rheims and Douai was frequently consulted. It was from this Rheims version that most of the Latin words to be found in the Authorised Version are derived. Another rule laid down that the old ecclesiastical words were to be preserved. For instance, the word 'Church' was not to be translated 'congregation'—an instruction which looks as if it were dictated entirely from the High Church standpoint, and which was undoubtedly aimed at the version of the Geneva reformers.*"

But the ecclesiastical meaning of the word in the New Testament original is directly connected with the Hebrew of the Old Testament and the Greek of the Septuagint. The two expressions in the Old Testament for the people of God are עֵדָה and קָהָל. The difference between them is that while both express an assembly, עֵדָה means an assembly in general and קָהָל an assembly for Divine worship; cf. Lev. iv. 13-14, where the two words are in juxtaposition. In verse 13 the "congregation" is general; in verse 14 the "congregation" is that assembled for religious worship.

The "Seventy" translate עֵדָה by συναγωγή, and never by ἐκκλησία, and קָהָל also by συναγωγή, though more frequently by ἐκκλησία. At the bottom lies the idea that the congregation is called together by God Himself. (*Schaff-Herzog*.)

The *Analytical Greek Lexicon* says: ἐκκλησία in New Testament, "The congregation of the children of Israel" (Acts vii. 38) "transferred to the Christian body, of which the congregation of Israel was a figure."

We, however, ask by what right? Who constituted the congregation of Israel a figure? Certainly not our Lord, nor His Apostles, nor yet the inspired Word of God in its original. Let us bear in mind that the word ἐκκλησία only occurs in the Gospels three times, and from Revelation iv. to xxii. 15 not once. The expressions here are "the Kingdom of God," "the Kingdom of Heaven," "the Kingdom"; we have also "the tabernacle," "the temple," "the Mount Zion," "the twelve tribes," "the holy city," "the bride," "the heavenly Jerusalem," besides "the woman clothed with the sun," and "the man-child." We attribute this to the fact of the

passing of the Kingdom of God from the Jews to Israel in the dispersion, in fact from Palestine into Britain (Matt. xxi. 43), during which time the word *ἐκκλησία* is used *with intention*, as there is no settled locality for "the congregation" of the Children of Israel: they are in Corinth, in Galatia, in Ephesus, in Thessalonica, in Philippi, in Asia Minor, passing even through Rome. But once they arrive in Britain, the designations of Temple Service and Hebrew expressions abound in the Book of Revelation, seeing the Vision was revealed by symbols (Rev. i. 1).

Our blessed Lord, however, only mentioned the word "ecclesia" three times and then as applied to "the congregation" (Matt. xvi. 18: xviii. 17).

Our Lord always referred to, in His parables, the Kingdom of Heaven, the Kingdom of God, the first sixteen times in St. Matthew only; the second 44 times, in all the Gospels. This Kingdom is always a Nation, *of* A TREE (Matt. xiii. 32), but includes proselytes out of every nation under heaven. This is clearly seen from Matthew xxi. 43: "Therefore I say unto you" (Judah) "the Kingdom of God shall be taken from you and given to a NATION" (Israel) "bringing forth the fruits thereof." Also Ezek. xvii. 22-24.

Did our Lord originate a New Congregation? He certainly announced the nearness of the Kingdom which in the future was to be the Kingdom of God, but He also told the Jews that it was "in their midst," "among them" (Luke xvii. 21). This does not seem like originating a New Congregation. In fact, in Matthew xvi. 18 He merely stated a truth that "the congregation" would be known by its being built upon the Rock, and *that Rock was Christ* (1 Cor. x. 4). The Congregation *ἐκκλησία* would be put to the test as Moses had already foretold (Deut. xviii. 15-19). "A prophet shall the Lord your God raise up unto you of your brethren like unto Me: Him shall ye hear in all things whatsoever He shall say unto you, and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people" (Acts iii. 22, 23).

As a "little flock" those who believed in Him remained teaching the principles of the Kingdom; as such they could truly be denominated *κυριακή*, the House of the Lord, the Church.

They were sent unto the "Lost Sheep of the House of Israel," and when they had found them they announced them to be (1 Pet. ii. 9): "Ye are a chosen RACE, a Royal Priesthood, an Holy NATION, a Peculiar people, that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light." The very same Israel of old re-covenanted and re-"built upon the apostles and prophets, Jesus Christ Himself being the chief corner-stone."

Let us now, therefore, apply this test. Are the Christian systems we see around us built up by the apostles and prophets, Jesus Christ Himself *alone* as the chief corner-stone? "There is none other name under heaven given among men," etc. "There is but *one* Mediator between God and man, the Man Christ Jesus." Those who believe that Grace can be obtained through any other channel, whether the Virgin Mary (as mother of God?), St. Peter, St. Paul, St. Anna, St. Joseph, or the thousands of constituted Saints of Rome or Greece, whether through images or pictures or any other channel than only and solely by faith in the Lord Jesus Christ, have cut themselves off from the Lord's House, and therefore cannot be said to belong to the Church.

Then why was the word allowed to be used in the place of *ἐκκλησία*, assembly or congregation? Here we offer our opinion. Since the word attaches in the Old Testament solely to the Congregation of Israel, had the word remained so translated there would be the danger of those Israelites who first took hold of Christ puffing themselves up and deeming themselves superior to their fellow-sinners, as the tendency was already in the Jewish element of the first assembly (Acts xv. 5; Gal. ii. 11-16).

That Israel might yet be hidden, then, was this misapplication allowed. Then Israel, having been effectually hidden (Isa. li. 16, xlix. 2, 3; Ps. lxxxiii. 3), and being so until the Laodicean state of the Church should bring to light more effectually its Philadelphian character: SHE shall have written upon her "the name of my God and the name of the city of my God, which is the New Jerusalem" (Rev. iii. 12). "The Bride, the Lamb's wife" (Rev. xix. 7-9, xxii. 16, 17). "All the Churches shall then know who are the first-fruits unto God and to the Lamb" (Rev. xiv. 1-5).

The true congregation is not a conglomeration of nations under the Roman system, nor such under the Greek system, nor yet under the Mohammedan, but

A NATION AND A COMPANY OF NATIONS,

unto whom may be gathered fowl of every wing, offering shelter to every outcast, affording a home to every oppressed, as Great Britain, her Colonies and Dependencies, and the United States alone supply.

The Lord God which gathereth the outcasts of Israel saith: "Yet will I gather to Him others besides those that are gathered unto Him" (Isa. lvi. 8).

The Bible in Britain.

WE cannot allow such a celebration as has just taken place of the Tercentenary of the English Bible to pass without a word or two as to God's wonderful love to His people. For He hath not dealt so with any Nation, and as for the heathen, they have no such knowledge of His laws. It is because God has promised that "this is My covenant with them, saith the Lord, My Spirit that is upon thee, and My words which I have put in thy mouth shall not depart out of thy mouth nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever," that we are writing this in order to go further back than the British and Foreign Bible Society has done in its admirable sketch of the English Bible.

We have also seen it stated in the *Banner*: "In our own country, early Britain, though it was converted to Christianity as early probably as A.D. 38, there was never, so far as we know, any British Bible. The Celtic literature that remains consists only of a few fragments, and among them the 'Psalter of Cashel' is the only approach to a translation of the Scriptures, or any part of them, into the Celtic tongue." Schaff-Herzog in the "Encyclopædia of Religious Knowledge" shows that there was a *Vetus Latina* or old Latin version from the Septuagint as early as the second century, before the Itala Version. Also we have Augustine's testimony that a translation of the New Testament was undertaken by anyone who knew sufficient Greek. "*There existed then more than one Latin version of the Bible; and perhaps Britain, Gaul, and Spain had each a national version.*"

We know that before the Vulgate of Jerome, which did not appear until A.D. 382-6, Celestius wrote several "little books full of such piety as to make them necessary to all who love God" (Moore: *History of Ireland*). Their date is A.D. 369; they were written previous to his having imbibed the Pelagian heresy. Sedulius, also an Irishman and contemporary of Celestius, was the ablest opponent Pelagius had. As a missionary he travelled through France, Italy, Asia, and Achaia. He wrote several works in prose and verse, among the former a Comment on St. Paul's Epistles entitled, *Sedulius Scoti Hibernensis, in omnes Epistolas Pauli collectaneum*. "How profoundly skilled Sedulius was in the leading doctrines of

the Gospel may be inferred from the clearness, conciseness, and appositeness of his remarks, critically comparing Scripture with itself, according to the analogy of faith. He was, indeed, an honour to his country and a bright luminary in the orthodox Church of his age."—Dr. Hales. The reader must judge for himself whether this could possibly be said of a man who did not have a Bible. In Dr. Hales' work on the *Ancient British Church* we find Sedulius, speaking on "Free Will," quotes from Psalm lix. 10, xxiii. 6; and Romans ix. On "The Necessity of Assisting Grace" he has quotations from Romans vii.; John xiv. 30; Romans iii.; Ephesians i. and v. On "The Sufficiency of God's Grace," again from Ephesians iii. and Romans xvi. On "Grace, Faith, Works, Justification of Man," from Galatians iii. 22; again Galatians iii. and yet again Romans iv. and Hebrews vi., and once again Romans iv. Well might Archbishop Usher say, "That the profession and practise of Christianity in the fifth century in Ireland varied very little from that of the present Established Church of England and Ireland." (See *Ireland and Her Church*, by the Very Rev. Richard Murray, D.D.)

The British Churches seem to have a Latin version of Holy Scripture peculiar to themselves. Thirteen verses of the New Testament quoted by Gildas, evidently, as the context shows, out of the British Ordinal, agree neither with the old Latin version as used by other than British or Irish writers, nor with the Vulgate. The existence of such an independent version is confirmed by the facts that Fastidius, Bishop of London (his name stands out especially as being the only Christian teacher of whom any doctrinal treatise remains), A.D. 420, and Gildas agree in their peculiar rendering of Ezekiel xviii. 20-24, xxxiii. 11; and by the like agreement of Cumman (A.D. 634), and a collection of Irish Canons compiled in the earlier half of the eighth century, in the reading of Ezekiel xiii. 19, and Psalm xxxi. 3. Moreover, Gildas and Columbanus, Abbot of Luxeuil, and afterwards of Bobbio (A.D. 590-615) are identical in their peculiar renderings of three out of four quotations they make in common from the New Testament—St. Matthew vii. 23; Phil. ii. 3; and St. Peter i. 16 (*Concilia*: Haddon and Stubbs). For these undesigned coincidences it would be difficult to account, except on the supposition that there was a common version of which they all made use.

A quotation or so from Fastidius' writings may interest our readers. Here are two:—"Our Lord said, If thou wilt enter into life, keep the commandments: He did not say keep faith only. For if faith is all that is required, it is too much to say that the commandments must be kept. Far be it from me to suppose that my Lord said too much on any point." Another alludes to what the state of

the British should be whilst surrounded with heathen on every side, whether Romans or incoming Saxons. "It is the Will of God that HIS PEOPLE should be holy, and free from all stain of unrighteousness; so righteous, so merciful, so pure, so unspotted from the world, so single-hearted that the heathen should find in them no fault, but should say in wonder, *Blessed is the Nation whose God is the Lord, and the people whom He hath chosen for His own inheritance.*"

There are numerous testimonies besides what we have elsewhere advanced, such as Irenæus (A.D. 179), Origen (A.D. 212), Eusebius (A.D. 270-340), Jerome (A.D. 329-420), Theodore (A.D. 423-460); all agree that St. Paul or some of the Apostles came to the British Islands.

We know that the British Church was represented at the Council of Arles (A.D. 314) by three Bishops and a Presbyter, and we have their names. Is it likely that all the British Bishops left their flocks? Is it likely that these flocks had no Scriptures? In the face of the facts which we have herein stated, can anyone now say there was before A.D. 314 no Bible in Britain? Besides which it is asserted positively that the British was the first nation as a nation to accept Christianity. Is it likely that Christianity would have become thus generally received in Britain without the Bible?

Let us, then, look back all the way that our God has brought us and not be satisfied only with what He did for the Anglo-Saxon who also are Israelites, but thou shalt call to remembrance all the way which the Lord thy God led thee. The British are just as much His people, and there was inspiration in the words of Fastidius, Bishop of London, in A.D. 420, which words we have quoted above, merely emphasising what we do well now to remember. If it had not been for the grace of God extended to the first arrivals here, could we now enter into such an acclaim of praise and thanksgiving for all God's mercy and all God's love? "I will never leave thee and never forsake thee." "I said, I will never take away My Spirit from among you." We as British as well as Anglo-Saxon Israelites have especial cause to praise God for His goodness and mercy towards the House of Israel.

The Signs of the Times.

"THE Times and the Seasons." They primarily refer to the Day of the Lord, and since they are quoted in the Scripture they must have reference to those Times and Seasons spoken of in the Word. These very words appear in Acts i. 7, when the disciples asked of the things pertaining to the Kingdom of God: "Lord, wilt Thou at this time restore again the Kingdom to Israel?" He then said, "It is not for you to know the times and the seasons . . . but ye shall receive power after that the Holy Ghost is come upon you." The rebuke, if any was intended, was administered in that the disciples confined the Kingdom to Judæa, whereas they must first be witnesses (martyrs) for Jesus in Jerusalem, and in Judæa, and in Samaria, and to the uttermost parts of the earth, which I take to mean the British Isles. This witness was effected by Joseph of Arimathea and his companions. The fulfilment then of the "Times and Seasons," or chronological time and times specially referring to eras and crisis, concerns first Israel, not Judah, and finally Judah. The Kingdom must come to the daughter of Jerusalem. Zion (Israel) must first be strengthened before Judah can be saved and Israel dwell safely. "When I have bent Judah for Me, and filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee (Ephraim) like a mighty man" (Zech. ix. 13). And this, notice, is said to be when God cuts off the chariot from Ephraim and the horse from Jerusalem, and the battle-bow shall be cut off (*i.e.*, Ephraim shall cease to be a war-power) "and he shall speak peace unto the heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

Now "the times and the seasons" (Dan. ii. 21) reserved in God's own power are given especially in Daniel in connection with the image of Nebuchadnezzar. Here we find the "seven times" of Gentile domination foretold first in his own seven times passing over him until he knows that "the Most High doth rule in the Kingdom of men and giveth it to whomsoever He will." Then in Daniel xii. in "the time, times and a half" and the 1,290 days and 1,335 just 30 and 75 days over the 1,260, in the computation of the scattering of the Power of the Holy People. The temporal kingdoms of the Gentile domination are set forth in Daniel ii. and vii., the Fifth

Kingdom being the Stone Kingdom or the people of the Saints of the Most High.

But the Kingdom of the Lord, as set up by the God of Heaven, is not to obtain possession of the Holy Places without a great struggle. Now notice in Zechariah ix. we see the battlebow taken away from Ephraim and he speaking Peace to the heathen. But whilst we are for Peace the nations are for war. The Psalmist says of our people on the continent, "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for Peace, but when I speak they are for War" (Ps. cxx. 5, 6). Now look at the way these nations are preparing for war described for us in Joel iii. 9. And yet two great nations—the United Kingdom and the United States—are putting their heads together and doing all they can to promote Peace. In fact, the object in view is that no circumstance or no dispute shall in any way be an inducement for brothers worshipping the same God, belonging to the same faith, taking their precepts from the same Bible, speaking the same language, and most of them derived from the same stock, to go to war. The Peace thus brought about by the Israelitish nation will eventually dictate Peace throughout all the world. But "when I talk of Peace they are for War." This Peace is really but a sign of coming War. Now look at St. Paul's statement: "When they shall say Peace and safety, then sudden destruction cometh and they shall not escape." How this is to be brought about is also told us in Isaiah xlii. 13-15. But first, perhaps, one might refer to the probable cause of this jealousy and what is the time of it? This is stated in Ezekiel xxxv. 14 to be brought about by Edom or Turkey at a time "when the whole earth rejoiceth," and the cause is written in verse 5: "Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end; therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee." The end of Edom is stated in Ezekiel xxv. 14, for the same cause. "I will lay vengeance on Edom by the hand of my people Israel." The prophet Obadiah tells us it is the struggle as to who shall possess the Kingdom. "And Saviours shall come upon Mount Zion to judge the Mount of Esau and the Kingdom shall be the Lord's."

It seems odd to us, looking at the strength of Germany and France and Russia, that all this could come about, but the 60th and 108th Psalms are full of it.

Now let us revert to God's method of dealing with the question as referred to in Isaiah xlii. 13. Notice, first in order, it is a time

when Israel is singing God's praise in the islands, giving glory to God. Here it is the Lord who stirs up jealousy amongst the European nations, those who worship graven images, they that say to the molten images, Ye are our gods. In Isaiah xxvi. we have it that when God's judgments are in the earth Israel will withdraw into her chambers and shut her doors about her, hiding herself for a little moment until the indignation be overpast.

And this shall be a time of peace upon Israel. "Lord, Thou wilt ordain peace for us." Surely this means, looking at the context, when God's judgments are in the earth, when God stirs up "jealousy like a Man of War." It does not mean that Armageddon is immediately at hand, but it means that the Great Northern woe is coming as described in Revelation xvi. 17-21, and in Isaiah xxxii. 17. The effect of righteousness, quietness, and assurance for ever, and My people shall dwell in peaceable habitations and in quiet dwelling-places, when it shall hail coming down on the forest and the city shall be low in a low place. "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."



PALESTINE INTO BRITAIN.

SCRIPTURALLY, HISTORICALLY, ETHNOLOGICALLY,
NUMISMATICALLY AND ECCLESIASTICALLY
CONSIDERED,

WITH

MAPS AND DIAGRAMS OF COINS.

BY

THE REV. L. G. A. ROBERTS, COMMANDER, R.N.

Secretary of the Imperial British-Israel Association.

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INTRODUCTORY.

THE Author begs to state that this title is not cribbed. It belongs to a pamphlet written in 1883 by himself, treating the same subject, but on very different lines and also etymologically. That pamphlet had a very rapid sale. The present one is a reproduction, with a few emendations, of a pamphlet which was published in 1908, when an edition of 10,000 was exhausted within the year. This edition, however, is much enhanced in value by having a reproduction of coins, exhibited on sheets when the Author has been lecturing in various places, and many friends have suggested that these should not be eventually lost, but printed off for circulation.

The lifetime of the Author has been spent upon this interesting and God-honouring cause; and he can recall his early years under Dr. Cumming, of Crown Court, 68 years ago, who first led him to see that we were God's *Witnesses*, and again to the Rev. N. Godfrey, of St. Jude's, Southsea, in 1861 *cir.*, who maintained that the Church has no business to appropriate the blessings to Israel whilst leaving all the curses to the unfortunate Jews. But these two, under God, set the Author a-thinking. Wilson's *Watchman of Ephraim* and the Spirit of God in His Word did the rest.

Ten years of constant study, mainly, in the Bristol Museum, led to the first essay he ever wrote, *The Bible and the British Nation*, in 1882, followed by *Egypt and the British Fleet*, 1883; then *Palestine to Britain* and *The British in the Soudan* the same year. All these quickly ran out of print, having been very well received. The subject is yet, he is sure, but in its infancy, but as we are bidden: "Ask ME of things to come concerning MY Sons, and concerning the work of MY hands command ye ME" (Is. xlv. 11); and our Lord says, "Verily I say unto you ye shall not have gone over the cities of Israel till the Son of Man be come" (Matt. x. 23). Let us establish who these sons are, and take care we bring them all into the kingdom.

This pamphlet has been before the public nearly ten years in its present form; and before this, as early as 1883, as to much of its substance, has never been challenged, and yet it must have been circulated in its thousands in all directions. The opposition have very little to stand upon in its conventional method as to our origin, it cannot bring a word in refutation. In fact, we may assume the proposition to be established.

L. G. A. ROBERTS.

*Vidya, Herne Bay,
June, 1920.*

BY
THE REV. L. G. A. ROBERTS, COMMANDER R.N.
Secretary of the Imperial British-Learned Association

Копия в Личное / а. б. дел.

PALESTINE INTO BRITAIN.

Short Summary of Scriptural, Historical, Ethnological, Numismatical and Ecclesiastical Arguments, Establishing the Proofs that Israel is in Britain.

PALESTINE INTO BRITAIN BY SEA.

PALESTINE is the land promised to Abraham, Isaac and Jacob. (Gen. xii. 7 : xiii. 14-17 : xv. 18 : xvii. 8 : xxvi. 3, 4 : xxviii. 13-15 : xxxv. 11, 12 : xli. 1-4). It is to be their everlasting possession, although they were but strangers in the land. It is to be theirs after they have spread abroad to the WEST, to the East, to the North and to the South. When they have become a Nation and a Company of Nations, but as Joseph, Lord paramount over all. Their possession, through Israel their seed, was but an earnest of their future inheritance.

For Abraham is yet to be the heir of the world (Rom. iv. 13).

Their Home was to be for the present in the

ISLES OF THE WEST.

(2 Sam. vii. 10, 11 ; 1 Chron. xvii. 9, 10 ; Isa. xxiv. 13-16 : xlii. 6-12 ; Jer. xxxi. 1, 2, 7, 10). It is here that they are to renew their strength (Isa. xli. 1) and return to God (Zech. x. 8, 9). This was God's predetermined plan and with His foreknowledge.

Judah is to return to Palestine as a tribe ; but Israel only representatively. (Ezek. xxxix. 28 ; Jer. iii. 14).

The inheritances acquired by the Ten Tribes are to be theirs in perpetuity. (Obad. 17 ; 2 Sam. vii. 10).

To accomplish this, some were sent to take possession of the islands long before. The wrath of man is made to praise Him (Gen. xxxviii. 2 : l. 15-21), which led to the flight of Danaus, the son of Bela, from *Egyptus* his brother. Dan is the son of Bilhah and brother of Joseph who was over all the Egyptians. This was the first secession from Israel. This is probably alluded to in Ezekiel xx. 5-9. Another secession took place (1 Chron. vii. 21-24). A third secession was after the Exodus. When in the Wilderness (Num. xiv. 1-4) states that they said "Let us make a captain." Nehemiah ix. 17 tells us they did so (compare Ps. cvi. 26-27 ; Ezek. xx. 21-23).

Hecateus of Abdera (6th century B.C.), quoted by *Diodorus Siculus* (50 B.C.) i. 27, 46, 55, says :

"The most distinguished of the expelled foreigners (from Egypt) followed Danaus and Cadmus into Greece ; but the greater number were led by Moses into Judæa."

In *Æschylus' Suppliants* (6th century B.C.) Danaus and his daughters are represented as a "seed divine," exiles from Egypt, fleeing from their brother Egyptus ; since they feared an unholy alliance, they appear to have passed through Syria and perhaps Sidon into Greece.

Compare also Petavius (*cir.* 1630 A.D.) *History of the World*, and Sir Walter Raleigh (*cir.* 1586 A.D.) *History of the World*, (*pub.* 1736.) Bk. II., p. 240.

From these we gather that there were three migrations into Greece.

The 1st *cir.* 1636 B.C., the time of Joseph's death. The 2nd *cir.* 1456 B.C., when Israel was in the Wilderness. The 3rd *cir.* 1296 B.C., when Jabin, King of Canaan afflicted Israel, and Dan abode in ships and Asher in his seaports (Jud. v. 17). N.B.—These dates are theirs.

The whole of the tribe of Dan seems to have left Palestine prior to the time of Jeroboam II (1 Chron. v. 17), and they do not appear in this genealogy.

The peregrinations of Dan are best seen in Homer's *Iliad*, Danai and Dar-dania being mentioned 147 times, and in *Odyssey* 13 times—Gladstone's *Juventus Mundi*.

Latham's ethnology of Europe p. 157, suggests the Eponymus of Danai is the tribe of Dan. Josephus shows us the intermixture

BARDIC AND ETRUSCAN CHARACTERS COMPARED.

The first two of these tablets is read from right to left; the last from left to right.

Y<K D E F W M O P N M Y ↑ V Y

Y>K D E F W M O P N M Y ↑ V

ANCIENT BRITISH & ETRUSCAN

I J V I M V K V K V A E A N I A T T A J V E P R E V E R I R T E S E

E I P V O E T A M W A T E F E M V 8 N A E T F E T V P E R S N I M V

K I K E T A T V T A P V O A N I O J E F I X S I F F I L I V T R I F

Q E 8 A J V T A V P A J V T J E I D C E T V A O C R E F I S I

EUGUBIANTABLE PERUGIAN STONE EUGUBIAN TABLE

Dis 1822 AD

Later date Cir 400 BC

Written Cir 400 500 BC

Written Cir 700 BC

These specimens of tablets found at Eugubia and Perugia in Italy are reproduced from Sir Wm. Betham's *Etruria-Celtica*. The originals, according to this authority, give us the colonisation of Ireland from Italy some time before 702 B.C.

of Dan and Naphtali with the Phœnicians of Tyre (*Joseph : Ant.* iii. 4, 1 Kings vii. 14; 2 Chron. ii. 14). See also Ezekiel xxvii. 6 as to Asher and verse 19 as to Dan. The original word in the Hebrew being the name of the tribe Asher.

That the Lacedæmonians of Greece were of the stock of Abraham we see by their letter to Onias, the high priest of the Jews *cir.* 180 B.C. (1 Maccabees xii. : *Josph. Ant.* xii., iv. 10, also *Ant.* xiii., v. 8). The relationship is both claimed and acknowledged, and the seal of the letter of the Lacedæmonians is an eagle with a dragon in its claws, the symbol of Dan.

Gladstone tells us the Tuatha de Danaans of Ireland came from Greece (*Juventus Mundi*).

The name Britain given to these islands occurs first in prophecy (Isa. xlii. 6 : xlix. 8), "I will give THEE (Christ) to Le-Brith-am" (Heb.). The word Britain did not originate in these islands, but came into them with the race.

In Greece and Asia Minor, Prytanes, Brytaneum, Brigia Brigantes, Phrygia, follow the race.

In Thrace, Brito-Lagœ, Prydain. In Italy the first kingdom of the Britanni existed, where Bruttium now is (Ritson's *Celts*, 1827, note p. 41). "It may be observed, however, that besides these Britanni of Gaul, the Brutti, a people of Italy, in modern Calabria, were in like manner called by the Greeks BRETTION and their country BRETTIA or BRETTANIA (see Salmasuises *Exercitationes on Solinus*, pp. 196, 227). Paul Warnfrid (or Paulus Diaconus, *cir.* 750 A.D.) mentions the death of Sindualdus, King of the *Bretoni* or *Britanni*, a nation of Italy, who was hanged by Narses, the imperial chartulary" (*De gestis Langobardurum* lii., chap. 3). This was when the last of the Goths were forced to leave Italy, A.D. 553. In Spain also occurs the name Eburo-Britium. *Geographia Antiquæ*, Cellarius 1703.

In N.W. Europe we have Brittia, ancient name of Denmark, and seven nations of Britanni. *Archæological Journal*, No. 157 1883, in A.D. 85.

They brought with them a language closely akin to Hebrew, and have been proved by Dr. Margoliouth to retain many Hebrew sentences in Cornwall to the present day.* Poste's *Gaulish and*

* *The Jews in Great Britain*, Rev. Moses Margoliouth, 1846; pp. 31-46, also Appendix. *Hebrews in East Anglia*, by the same, 1870. *Hebrew Christian Witness*, by the same, 1877.

British Coins says there are 6,000 words in the English language derived from the Hebrew. Canon Lyson's *Our British Ancestors* gives 5,000. Barber's *Suggestion of Ancient Britons* shows that the Cymry language was Hebrew, and they were called "The People of Jehovah." Taliesen, the Welsh bard of the sixth century, tells us his "lore is written in Hebraic" (Davies' *Mythology of British Druids*, pp. 94, 573). Aylett Sammes, 1676, says he would call us Hebrews from our language, but we must be Phœnician.

PALESTINE INTO BRITAIN BY LAND.

The Ten Tribes, or Northern Kingdom of Israel, were called on the Assyrian Tablets, once as far as is known, Sir'ilâa, in all other passages it is Bit-Humri, Beth-Omri or Beth-Khumri or Khumro; these on the Persian monuments are represented as the Sakai. These Sakai are also called Saccaseni, and this is the very name Amos (vii. 9-16) says was appropriated by the House of Israel Kingdom, immediately before they went into captivity. These Kumri are also shown to be Cimmerii come into the very regions whither Tiglath-Pileser, Sargon, Sennacherib, and Esarhaddon had transplanted them (Pinches, Rawlinson).

The Second Book of Esdras (xiii. 39-46) tells us the Ten Tribes entered the narrow passes of the River Euphrates: they having been previously placed by Shalmaneser over the waters; and came into a land where never mankind dwelt, a region called Ar-sareth. Then they dwelt there until the latter time. This Ar-sareth is a locality to the north-west of the Black Sea and the very region from whence came the first Welsh Colony. This is also the very locality of the Kimbri and Saxons before their coming further West.

Herodotus brings the great Scythian nation from the very same region, bordering on the Araxes and south of the source of the Euphrates, in fact, the district of Gozan, about 650 B.C., and locates them to the north and west of the Black Sea in a district

known afterwards as colonised by Dacians and Getæ. These are described as *the most righteous of nations*, who said their God was the only true God ; that when Darius came against them they were the youngest of the nations, being just a thousand years old, and their great hero was Zalmosis ; they also boasted of the prowess of Hercules, who was none other than the Samson of Dan. This takes the origin of the people back to the time of Moses.

M. Paul du Chaillu in his early history of the English-speaking Nations, *The Viking Age*, clearly brings the Northmen or Scandinavians from the very region of Arsareth or Dacia and Getæ, to the north coast of Europe through South Russia Poland, and Prussia, and into the British Islands.

That these are not German tribes is clearly evidenced from the fact of their language, which, although embracing many words similar to the German, yet in idiomatic structure and grammatical variation, is radically different. Compare the position of the verb and the complex genders and terminations of the German, and then compare the British language with the Hebrew and we see whence the race originated. The fact of language alone is no test, for Hebrew and Assyrian are similar in character, and yet are not the same race, but the Assyrian is precisely similar to the German in the position of the verb, and Germany, we believe, is very largely Assyrian.

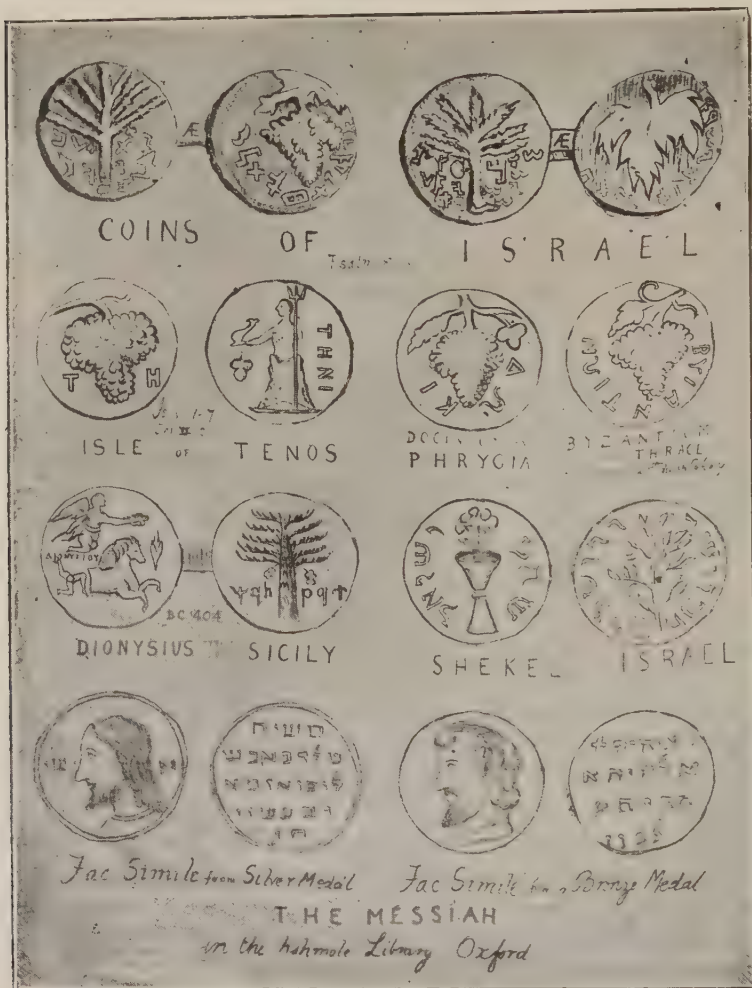
"It would be difficult to adduce a single article or form of construction in the Hebrew grammar, but the same is to be found in Welsh, and that there are many whole sentences in both languages exactly the same in the very words" (see *Monthly Magazine*, 1796, Vol. II. p. 543).

The close correspondence of British Weights and Measures, as also of capacity is traced by Col. Conder (*Handbook to the Bible*, pp. 61-62) to the Hebrew, and he states that they are not the same on the Continent, nor France, nor Spain, nor Italy, nor yet in GERMANY : though an Assyrian weight, *the carat*, is used still all over Europe.

The Venerable Bede and also the Ethnologist Latham independently of each other, state that the Continental English left not a trace of their kith and kin behind. (Latham's *Ethnology of the British Isles*).

An article has just appeared in *The Truth* published at

These coins are to be seen in Conder's *Handbook to the Bible, The Truth of Revelation*, Waddilove's *Church in the Wilderness*, and in the Ashmole Library, Oxford, and British Museum.



It will be noticed that the Palm, the Cluster of Grapes and Vine-leaf on the coins of Israel, are taken by the race into Tenos, an island off Greece; then into Thrace (from whence came the first Welsh colony); also into Phrygia whence the earliest colonists who occupied the promontory Belerium (Cornwall) in the S.W. of of Britain known as Cassiterrides. This name seems to have originated from *Kasterita*, the leader of the *Kar-Kasi*, who are a branch of the Khumri or Kimmerii mentioned on the Monuments. The word "Cassitere" is easily made to give itself to the derivation of the Hebrew-Greek word which signifies tin, which metal was found in Cornwall.

Mizpah, Jerusalem, Oct. 18th, 1910, under "Prophecy and Diplomacy," which says, *inter alia*, "The erudite editor of the German paper *Volkserzicher*, Dr. Swaner, states it will not be surprising to find that England is found to be identified with Israel, and that Germany is a mixture of the Philistines, Assyrians, and Romans—traditional enemies of Israel. Hence, concludes the German philosopher, the hereditary animosity manifested by the Germans against the Anglo-Saxon races, who in all probability are the descendants of the House of Israel. *Yaffes Biblio-phil.*"

For the unravelling of God's mystery of Israel, swallowed up among the Gentiles, and yet to-day being unveiled, the reader should study *Monumental Facts and Historical Fiction*, written by Mr. H. A. Marchant; also *British History traced from Egypt and Palestine also the Anglo-Saxon Original*, by Rev. L. G. A. Roberts, Commander R.N. (stiff boards, 2s. 6d.; cloth, 3s. 6d), and published by I.B.-I.A., 14, Fetter Lane, E.C.4.

PALESTINE INTO BRITAIN TRACED BY COINS.*

The coins of Israel have upon them the bunch of grapes, the vineleaf, and the palms. Israel's home, after many of them had left Palestine and before the Captivity, was Greece, Thessaly, Thrace, and Phrygia. It is in these places we trace the bunch of grapes. Coupled with the bunch of grapes in Greece we have the Trident. The bunch of grapes occurs again in Spain together with the Trident.

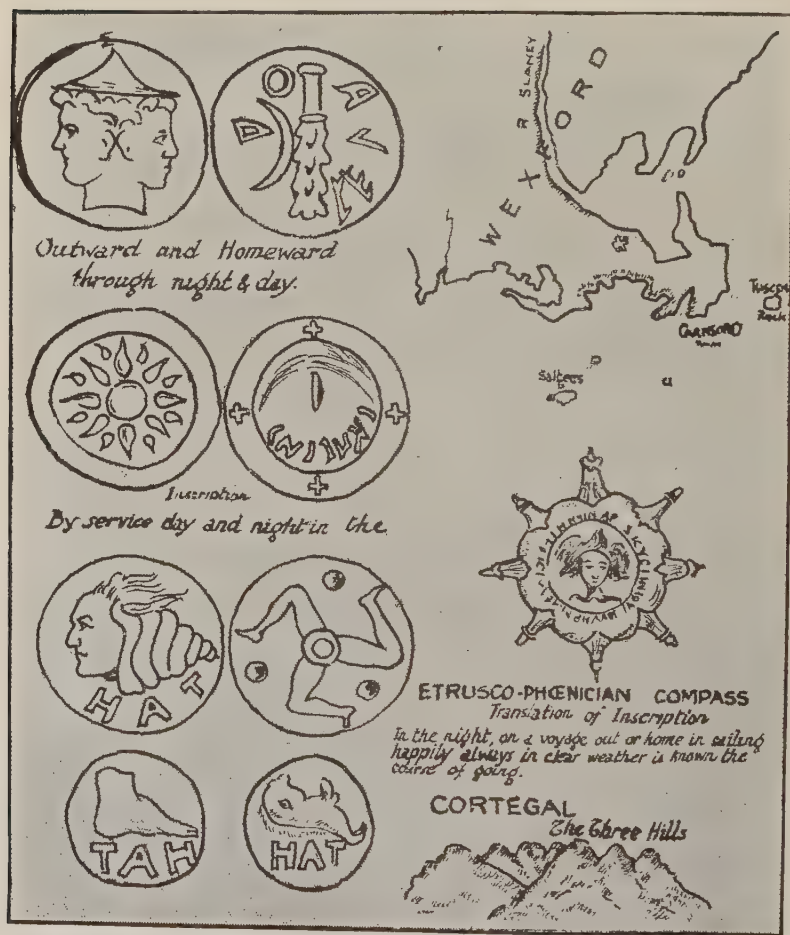
We find the Trident on a coin of Antigonus, King of Judæa, *cir.* 39 B.C., also on a coin of Berytus, Beirut in Syria. We follow the Trident to Eubæa in Greece, to Tarentum in the south of Italy, also on a coin of the Bretti, where the Kingdom of the Britanni first existed. A comparison of this coin of the Bretti with our English modern penny should satisfy anyone as to their identity. Upon this coin of the Bretti is also the Trinieria. Then the Trident passes into Celtiberia, or Spain, with the race, and lastly into Britain.

The Trinieria found on the coin of the Bretti, together with the trident, is also in Pamphylia and Pisidia. In Italy it occurs

* For evidences see Conder's *Handbook to the Bible*; Waddilove's *The Lamp in the Wilderness*, 1847; also *Coins and Medals*, British Museum, 1886.

COINS OF ETRURIA.

The Head of Janus and Club of Hercules, Oldest Mariner's
Compass Extant.



These coins from Etruria, belong to a maritime people who express upon them their method of navigation by Sun, Moon, and Stars in clear weather, or by Compass in foul. This mariner's compass bears upon it the fact of its origin from the Danite venturers, by this symbol the Eagle and the Adder. The headland of Cape Ortegal and Wexford are the two nearest points of Spain and Ireland respectively. Sir Wm. Betham also calls attention to the Hebrew name Jehovah and the symbols proclaiming that "Thy way is in the sea, and Thy paths in the great waters, and Thy footsteps are not known" (Ps. lxxvii. 19). What other people than a Hebrew could have devised such truths?

COINS CONNECTING ISRAEL AND BRITAIN THROUGH
THE COUNTRIES OF THE MEDITERRANEAN.

The first is Celtiberian before the Augustan age with the "LITERIS OSCIS." The vase was found in the Ruins of Castulo, at the source of the Betis with the same characters on it "LITERÆ OSCÆ."

The Bardic letters on the right are British.



in Peucetia and Etruria. In Sicily the Trinicria occurs with the horse, or flying Pegasus; together with the horse is also the Trident, also on a coin of Sicily. Then the Trinicria occurs in Celtiberia, and finally in the Isle of Man, with the motto: "Quocunque jeceris, stabit."

The horse is also on the coins of Macedonia, where St. Paul was called over in a vision to help them. These were Israelites, there is no doubt. This horse appears right through Israel's pilgrimage, and is traceable to Isaiah lxiii. 13; Song of Solomon i. 9; Zechariah i. 8, vi. 1-8, x. 3; Habakkuk iii. 8-15; Deuteronomy xxxiii. 26; also Revelation vi. 1-8, xix. 11, as an emblem of Israel. In Poste's *Gaulish and British Coins*, out of about 90 specimens there given, at least 80 have the horse upon them. That the White Horse was the symbol of the Anglo-Saxon race is again evidenced from history, as well as seen from its representation on the Wiltshire and Berkshire Downs, also in Kent.

There is also a weapon held by the man on the Macedonian coin referred to, called the "Duo Gœsa." This weapon occurs in the coins Judæa Capta, Dacia Capta, also in Thessaly, and Saragossa in Spain. It is then read of in Ossian's Tales, where the Fingal (Scotch) warriors are seen with it. Aylett Sammes tells us that this weapon first appears in Syria, and has followed the British race wherever it has come, into these islands.

Colonel Condor tells us that the British weights and measures are derived from the Hebrew and are not found in Europe.

THE HEBREW ORIGIN OF THE EARLY BRITISH CHURCH.

The Rev. Dr. Moses Margoliouth in his work *Jews in Great Britain* (1846), proves clearly the presence of Hebrews in Spain in the days of Solomon. This is witnessed to by monuments discovered at Sagentum,* in Spain, written in Hebrew, one of these in memory of Adoniram, the collector of Solomon's tribute

* Speaking of Sagentum, there was a Caer Segont in Britain, evidently the same name. The Modern Chichester, Poste's *Britannic Researches*, 1853, pp. 154-386, and another Sagent in North Wales.

for the Temple, it is surmised. That these Hebrews found their way into Britain is more than probable. *Appian*.

Numbers of places in Devonshire and Cornwall attest to their presence here. (Also *The Coming of the Saints*. Taylor, 1906, pp. 174 *et seq.*)

An edict issued by Augustus Caesar B.C. 14 releases all Jews in Britain from slavery or taxation.

Ancient Cornish sentences have been transliterated as being euphonically Hebrew, and they turn out to be quotations from the Psalms and Proverbs. (*Jews in Great Britain*. Margoliouth pp. 34-35.)

Taliesin, the British Bard of the seventh century, states that "My lore is written in Hebraic, in the Hebrew Tongue" (Davies' *Mythology*).

"Crania Britannica," quoting from Hoare's *Wiltshire* tells of a facsimile of a Hebrew breastplate being found on the breast of a skeleton dug up in a cist or barrow at Stonehenge.

The Druidical worship was very similar to that of the Hebrews. (Hulbert's *Religions of Britain*, 1825.) The high priest was similarly clad, and had a tiara on his head, with the incommunicable name of I.A.U. upon it. He was clothed in spotless white, with a girdle round his waist and a breastplate of judgment upon his breast. They believed in one God, whom they worshipped under three names—Belenus, HESUS, and Taran. Hesus was their great All-heal, and they believed Him to be the Saviour of the World. When they gave up Druidism they never changed the name of HESUS, which they obtained from the 24th Psalm, which Psalm they knew by heart. "The Lord HESUS and mighty, He is the King of Glory" (*Heb.*).

Hecateus of Miletus (550-480 B.C.) tells us the Hyperboreans had a magnificent temple in which they ascribed great praise to their God, and sang His praises to the harp; also that their priest's office descended from father to son. *Himilco*, who came to Britain in the fourth century B.C., and is quoted by *Festus Avienus*, says: "In this Hyperborean land dwell the hardy Britons in their two islands, from whence they plough the mighty ocean, doing their trade in their open boats." *Diodorus Siculus* tells us these people were more honest and truthful than their neighbours on the continent, and describes them as a civilised and prosperous people.

Dr. Abbadie, Amsterdam in 1723, said: "Unless the ten tribes have flown in the air, or have plunged into the centre of the earth, they must be sought for in the North and West, and in the British Isles."—Poole, "*Anglo-Israel*," p. 131.

For another Jewish testimony consult *British and Jewish Fraternity*, by Rev. Eliezer Bassin, issued by the Northern British-Israel Council, 1909, price 2d.

It is to these islands the Hebrew Scriptures point as the home of the people "who were left of the sword" after they had passed through Europe. Isaiah xxiv. 13-16, xl., xli., xlii., xliii. 21, xlix. ; Jer. xxxi. 1-10 (see ante.).

In the "Roll of Tradition and Chronology," *apud* Iolo MSS., pp. 46, 47, 425, 426, are several sayings of the ancient Britons: "God leading," "In the name of God," "Truth is Truth," "Truth will become Truth," "Truth will have its place," "God is Truth," and "God is God." This before coming into the country of Deffrobani, or west of the Exine, the country where Constantinople now stands. In this region we are told they again "rebelled against God and His fundamental truths, sinning and committing injustice with daring transgression, for which He poured upon them His retributive vengeance. . . . Then some betook to themselves their consciences, recovered to memory the name of the Deity and His truths, and adhering to those principles, they conducted themselves under the influence of cautious reason in their sinking state. God now, out of His grace and unutterable love, imbued them with laudable intentions, placed among them wise and holy men, who, under the upholding of God and His peace and in the refuge of His truth and justice, acquired a right knowledge of every superiority conducive to the well-being of the race of the Cymry. Thus circumstanced, they proceeded in their adopted course . . . until they escaped from the nations that had assailed them with devastation and plunder."

"The achievement of Hu Gadarn was forming social order.
For the Cymry of the island of Britain.

For their removal from Deffrobani."—Iolo MSS. p. 669.

The above is quoted from *The Traditional History of the Cymry*, by the Rev. John Williams ab Ithel, M.A., 1867.

A Hebrew sentence among these Cymry was "Goyim Yahveh"—*people of Jehovah*. In the "Gwawd Llud" they call

themselves by a Hebrew name, Brithan, in a stanza altogether Hebrew.

In the *Plain yr Aipht*, Arch. Myv 1.40—see Barber's *Suggestions on the Ancient Britains*, p. 173—we have

“Christ Jesus, Christians are prostrate before Thee
Until are lodged in shelter
Six hundred thousand
Of the hunted Hebrews.”

The title of the poem, *Ai-Phut*, land of *Phut* (for Egypt), is Archaic and Semitic. It is to these Hebrew settlers in Britain that the Gospel came in the early days of the Christian era. Gildas, the earliest British historian, informs us that between A.D. 38 and 61 the Sun of Righteousness arose on these islands. Cardinal Baronius *ad* A.D. 35, says Joseph of Arimathea, with twelve companions, came into Britain, and, having preached the Gospel there, died. As to his burial at Glastonbury, see *The Gate of Remembrance*, p. 33.

In the *Coming of the Saints*—Taylor (Methuen, 1906)—the wanderings of Joseph of Arimathea are traced from Palestine to Marseilles through Gaul, where he leaves disciples at each stopping place, and finally settles at Glastonbury, this last place being the only one which records his death. It is interesting to notice that the English Church has purchased Glastonbury for £30,000, and presented it to the nation 1908-9.

The Council of *Pisa* (1417), *Constance* (1419), *Sena* (1423), *Basle* (1431) all affirmed that Britain owed its Christianity to Joseph of Arimathea.

The reference in 2 Timothy iv. 21, “Eubulus greeteth thee and Pudens and Linus and Claudia” is entirely to the British. Eubulus or Aristobulus was the first Bishop of Britain sent here by St. Paul. *Greek Menology*, *Usser. Brit. Eccl. Ant.* Clark's *Ante Nicene Fathers*, p. 133.

Pudens, a Roman officer stationed in Britain A.D. 61 (*Chichester Inscription*), married Claudia, a British Princess, *Martial*—Linus, brother of Claudia, was the first Bishop of Rome—*Clemens Romanus*; “*Sanctissimus Linus, frater Claudiæ*.” See also *Apostolic Constitutions*, *cir.* A.D. 150.

SABELLIUS ENNO, lib. c. 5, says: “Christianity was privately professed elsewhere, but the first nation that proclaimed it as their

religion, and called itself Christain after the name of Christ, was Britain."

POLYDORE VERGIL in the reign of Henry VII., and after him CARDINAL POLE (A.D. 1555) both rigid Roman Catholics, affirmed in Parliament, the latter in his address to PHILIP and MARY, that "Britain was the first of all countries to receive the Christian faith."

GENEBRARD remarks: "The glory of Britain consisted not only in this, that she was the first country which in a national capacity publicly professed herself Christian, but she made this confession when the Roman Empire itself was Pagan, and a cruel persecutor of Christianity."

"The Kingdom of God cometh not with observation." Britain presented a good asylum from persecution even at that early time. But that very early, the Gospel came by the hands of Hebrews is borne out by the finding of two medals bearing the effigies of our Lord, without a halo. One of these was unearthed at Cork, in 1812, under the foundations of one of the very first Christian monasteries ever built in Ireland; the other under the ruins of a Druidical circle at Bryn-gwin, in Anglesea, about the same time. Antiquarians inform us that the Hebrew letter "Aleph" on the obverse side to the right of the effigy of one of these gives the date as the first year after the Resurrection, the other Hebrew letters signifying Jesus, on the left: the word *Messias* is on the collar, and the reverse side has an inscription in Hebrew, rendered thus, "Messiah the Prince, came in peace, and man, life, for man became." The other medal the inscription is different, but also in Hebrew, and reads, "Nought in Thee was found worthy of Divine wrath," and there is no lettering on either side on the obverse.

When the Kingdom of God was taken from the Jews in A.D. 70, another nation, *Israel*, had already received it. This nation in process of time was to bring forth the fruits of the kingdom (Matt. xxi. 43).

Thus clearly it is shown that "This people have I formed for Myself: they shall show forth My praise"

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N.B.—The whole of the profits of the sale of this pamphlet goes to the credit of the Imperial British-Israel Association. Prices—4d. each, postage extra; 4/- a dozen, post free.

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